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Mr. MARINER in the COSTUME of the TONGA ISLANDS.

Boston Published by Charles Ewer 51 Cornhill.

AN ACCOUNT

OF

THE NATIVES

OF THE

TONGA ISLANDS,

IN THE

SOUTH PACIFIC OCEAN.

COMPILED AND ARRANGED FROM THE EXTENSIVE COMMUNICATIONS OF

MR. WILLIAM MARINER,

SEVERAL YEARS RESIDENT IN THOSE ISLANDS.

By JOHN MARTIN, M. D.

"The savages of America inspire less interest .... Since celebrated navigators have made known "to us the inhabitants of the islands of the South Sea .... The state of half-civilization in which "those islanders are found gives a peculiar charm to the description of their manners .... Such "pictures, no doubt, have more attraction than those which pourtray the solemn gravity of the "inhabitants of the banks of the Missouri or the Maranon."

Preface to Humboldt's Personal Narrative.

FIRST AMERICAN EDITION.

BOSTON:

CHARLES EWER, No. 51, CORNHILL.

1820.

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Elisha Bellamy, Printer.

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TO

THE RIGHT HONOURABLE

SIR JOSEPH BANKS, BART. G. C. B.

PRESIDENT OF THE ROYAL SOCIETY,

&c. &c. &c.

THE FOLLOWING ACCOUNT

OF THE

NATIVES OF THE TONGA ISLANDS,

IN WHICH IT IS ATTEMPTED PARTICULARLY TO SET FORTH

THEIR MANNERS, CUSTOMS, AND RELIGION,

FROM THE ORAL DESCRIPTIONS OF AN ENGLISHMAN LONG

RESIDENT THERE,

IS MOST WILLINGLY INSCRIBED

AS A SMALL, YET APPROPRIATE TRIBUTE

OF RESPECT,

BY

HIS VERY OBEDIENT AND

DEVOTED HUMBLE SERVANT,

JOHN MARTIN.

Bayerische Staatsbibliothek München

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PREFACE

TO THE

SECOND LONDON EDITION.

THE flattering reception with which the present work has already been honoured by a liberal public, and the appearance of a French translation of it at Paris, in November last, are convincing proofs of the interest, at least, which the subject has excited. Whilst preparing this second edition, it has been my good fortune to meet with an additional weight of testimony in favour of the facts related; and not to detain the reader with unnecessary matter, I shall at once lay open the source of this new proof of the strict fidelity of Mr. Mariner's representations. Jeremiah Higgins, a young man belonging to the crew of the Port au Prince,* made his escape from the Tonga Islands about thirteen months before Mr. Mariner, that is to say, after a residence there of two years and eleven months. Being very young, he was one of the first who acquired a tolerable knowledge of the language; he practised

* He served on board this vessel in the capacity of what is technically termed a landsman, and was then about fifteen or sixteen years of age.

their dances, and learned their songs; and although he had not the advantage of those better opportunities which fell in Mr. Mariner's way, and consequently is not so intimately acquainted, in certain points of view, with the political sentiments, and moral notions and habits especially of the higher classes of the natives, which the superior education of the latter, as well as his relative condition among the Tonga chiefs, rendered him more apt to acquire; —still, the information obtained from Higgins must undoubtedly be considered valuable, if only regarded as generally corroborative, and in a few instances somewhat corrective of Mr. Mariner's statements.

For three or four years (until December last) Jeremiah resided with his father, an old inhabitant of the town of Aylesbury, a man well known, and much respected; and in the employ of many farmers in the county as a hay-binder. Some time after the publication of the first edition of the present work, a copy was sent to Jeremiah, with a request, that he would particularly remark and make a memorandum of whatever he conceived not to be correctly stated. In the month of November last, Mr. Higgins, the father, happening to be in town upon some business, called to inform me, that his son had been exceedingly pleased with the perusal of the work, particularly as it served to corroborate many things which he had previously related to his friends and neighbours, and to which he had reason to think they did not always give the credit that was due; insomuch that he began to be heartily tired of answering their numerous inquiries. Among those to whom he had given the most information prior to the publication of the work, was Mr. T. Woodman, a very respectable and intelligent farmer, residing at Stone, near Aylesbury. As this gentlemen had also read the book, I wrote to him to request the favour of his sentiments, with regard to the two unconnected sources of information, which had fallen in his way. From the answer which he obligingly sent me, dated Stone, 4th December, 1817, I beg leave to

extract the following paragraph, as bearing immediately upon the subject.

"I most certainly have many times, before your publication appeared in the world, asked Jeremiah Higgins many questions respecting the inhabitants of the Tonga islands; but as he is a young man of a reserved disposition, the communications he made were always desultory, unconnected, and confined. Yet I cannot have the least doubt, or the least hesitation in saying, that in the accounts he gave, he spoke of the very same people, and of the very same incidents, which are related by Mr. Mariner, in the work you have recently published. He spoke to me of the capture of the vessel he sailed in; of the siege and reduction of the Tonga great fortress: of the effects of the great guns: of the panic and consternation thence produced: of their religious and political convocations, &c. &c., which are events so exactly detailed and pourtrayed in the work you have given, that I find not the least difference between the one and the other, save that the accounts given by Mr. Mariner are more amplified, and better arranged in bearing reference to the religious and political proceedings relating to their society."

That no source of information or of satisfactory proof might be left untried, I engaged Jeremiah Higgins to come up to town, and now it was, for the first time, that he and Mr. Mariner met, since their separation at the Tonga islands. He remained with me till the latter end of December, and I had abundant reason to be satisfied with the accordance between his several statements, extracted from him by various questions, and those which I had formerly received from Mr. Mariner. When they spoke the Tonga language together, I noticed the similarity of their pronunciation and accent: when Higgins sang and exhibited some Tonga dances in presence of several of my friends, whilst Mr. Mariner also sang and beat time according to the native method,* we were struck with

* To give greater effect to the scene, Mr. Mariner was dressed as represented in the frontispiece, and Higgins's only apparel was a sort of circular

the accuracy of the description of these amusements in the "voyages of Captain Cook." But to be brief, however satisfied I have hitherto been with Mr. Mariner's details, I issue this second edition with a twofold confidence, for now I can assure the candid reader that, endeavouring to divest my mind of all prejudices, I have carefully and assiduously questioned Jeremiah Higgins, at various times, with regard to the events at the Tonga islands while he was there, and the manners and customs of the people, and have always found his answers (though for obvious reasons somewhat more confined) yet so consonant and agreeable, as far as they went, with Mr. Mariner's accounts, that I feel quite certain of the truth of the great outlines of the matter contained in the following sheets, and the highest degree of confidence in all the details. Such is the additional testimony which the present work has obtained, and I flatter myself that I have used all the means within my reach to render it if possible, worthy of the honour which public approbation has already bestowed upon it.

A complete account of all the different tribes inhabiting the islands of the Pacific Ocean would no doubt form a most interesting portion of human history, and supply, in a great measure, the history of the earlier ages of mankind, so much obscured as they are by romance and fabulous traditions. The infancy of human society in our times probably differs not much, except in local circumstances, from that which existed four thousand years ago :—by a

apron, made of loose strips of matting very thickly set, and at the top plaited so as to form a band round the lower waist, (the pelvis) from which the strips hung down nearly to the knees: this was to represent the apron of the leaves of the *chi* tree, used by the natives on such occasions. He had also a wreath of artificial flowers round the head, and another round the neck. He is beautifully tattowed from the hips nearly to the knees, agreeably to the custom of the Tonga people. Upon them it appears of a black colour, but upon a white man it causes the skin to resemble soft blue satin. The neatness, and I might almost say, the mathematical precision with which the pattern is executed, far surpasses the expectation of all who see it for the first time.

scrupulous and attentive examination of the *present*, therefore, we may be able to form some tolerable judgment of the *past*. And this is not, I apprehend, a matter of idle curiosity or of useless knowledge, as some have the presumption to cry out;—for all that regards man, whether it be good or evil, is highly interesting to man;—the good, that we may either adopt or improve;—the evil, that we may either avoid or remedy:—and as the history of the human individual cannot be perfectly understood, without examining him in his infancy,—so a true knowledge of the species in a state of society is not to be thoroughly and easily acquired, without a suitable investigation into the incipient stages of the social compact; for there it is that the passions of man are more openly and strongly developed,—his imaginations and prejudices less concealed by artificial coverings,—and his actions, generally speaking, under much less restraint. Moreover, as the education of children ought, in one point of view, to be chiefly founded upon a knowledge of their notions and habits, so ought all attempts at civilization (which is only another kind of education) to be built upon our acquaintance with the customs and modes of thinking of the people on whom we wish to superinduce new trains of habits and sentiments,—so that we may educate or lead them out of bad into better,—out of imperfection towards perfection. It is in morals much the same as in physics; if we wish to alter the qualities of a substance, we must first examine what those qualities are, that we may see in what way they are best capable of being changed. It is true, by hard labour with the hammer, we may bend a piece of cold iron; but observation and experience teach us, that at a high temperature this metal becomes so soft, that we can fashion it as we please.

With regard to the Society islands, where missionaries have so long established themselves, we have not yet an intimate, and what may be called a domestic history of the people: this, I think, is much to be regretted: if it be not already too late, it will perhaps be so in a few years, when their native customs and notions will

become so mingled with what is European, that little profitable knowledge will be derivable from them. In New Zealand, a novel and interesting scene lies open; the church missionary society have there set on foot their benevolent purposes. They begin by educating the children, and teaching their parents the mechanic arts!—but it is to be hoped that the civilized New Zealander, hereafter to be born, will have within his reach the authentic records of what his ancestors once were, that he may know the extent of his obligations to those of his fellow men who were the means of leading his forefathers out of the darkness of superstition, and out of the house of bondage.

In referring to the "Narrative of a Voyage to New Zealand, by John Liddiard Nicholas, Esq." it must be acknowledged, that much credit is certainly due to the author, who in a short visit of a few weeks, has been able to collect such a mass of interesting matter. Mr. Nicholas informs us, that "as Mr. Kendall," one of the missionaries, "is applying himself strictly to the study of the New Zealand language, it is probable he will furnish us in some time with a copious and enlarged account of it." While this is doing, it is to be hoped that the other parts of the history of the New Zealand intellect, as it is developed in their customs, laws, and superstitions, will not be forgotten.

27, *Basinghall Street*,
4*th*, *March*, 1818.

J. MARTIN.

INTRODUCTION.

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INTRODUCTION.

THE cluster of islands in the South Pacific Ocean, whose inhabitants constitute the subject of the present work, is that to which Captain Cook gave the epithet "Friendly:" his chart of the Friendly* islands however does not include Vavaoo, which he did not visit; and as this island is the largest, and now comparatively the most important of all those belonging to the same archipelago, which, in his time were under the same government, and still speak precisely the same language, and follow the same customs, we have thought it expedient to denote them all by one common name, which the natives themselves give them, viz. "Tonga," or, the Tonga Islands.†

As I presume it would be unnecessary to offer any apologies for presenting to the public the following account of a people, of

* He gave them this name on account of the apparent amicable disposition of the natives towards him; but in reality their intention was to massacre him and his friends, and take the two ships, as they did afterwards the Port au Prince. See page 305.

† These islands, therefore, consist of the island of Tonga, which gives name to the whole, the cluster called the Hapai islands, and the island of Vavaoo. See the Map.

whose government, religion, customs, and language, so little has hitherto been published,* I shall proceed at once to give a simple statement of the circumstances which first gave rise to it, and the authority under which it has been conducted.

In the year 1811, I accidentally heard that Mr. William Mariner, the bearer of a letter from the East Indies to one of my connexions in London, had been a resident at the Friendly Islands during the space of four years; and, my curiosity being strongly excited, I solicited his acquaintance. In the course of three or four interviews I discovered, with much satisfaction, that the information he was able to communicate respecting the people with whom he had been so long and so intimately associated was very far superior to any thing that had yet appeared before the public. His answers to several inquiries, regarding their religion, government, and habits of life, were given with that kind of unassuming confidence which bespeaks a thorough intimacy with the subject, and carries with it the conviction of truth:—in fact, having been thrown upon those islands at an early age, his young and flexible mind had so accorded itself with the habits and circumstances of the natives, that he could not feel any disposition to overrate or embellish what to him was neither strange nor new. To my inquiries respecting his intentions of publishing, he replied, that having necessarily been, for several years, out of the habit either of writing or reading, or of that turn of thinking requisite for composition and arrangement, he was apprehensive his endeavours would fail in doing that justice to the work which I seemed to think its importance demanded: he modestly proposed, however, to submit

* The accounts of circumnavigators are imperfect by reason of the shortness of their stay; of these, however, Captain Cook's is the most accurate. The missionaries might have furnished us with more intimate details, but their accounts relate rather to the history of their mission than that of the natives. One of them, an anonymous writer, in a small volume entitled, "A Four Years Residence at Tongataboo," gives a very imperfect account of the people, himself being the chief subject of his narrative.

the subject to my consideration for a future opportunity. In the mean while circumstances called him away to the West-Indies: on his return he brought me memoranda of the principal events at the Tonga islands, in the order in which they had happened during his residence there, together with a description of the most important religious ceremonies, and a vocabulary of about four or five hundred words. The inspection of these materials served greatly to increase the interest which I had already taken in the matter, and I urged the necessity of committing the whole to paper while every thing remained fresh in his memory. To facilitate this object, I proposed to undertake the composition and arrangement of the intended work, whilst Mr. Mariner should direct his view solely to noting down all that he had seen and heard as his memory might spontaneously furnish it, in order that these materials might afterwards be made, from time to time, subjects of conversation, strict scrutiny, amplification, arrangement and composition. Not one of the ensuing pages has therefore been written without Mr. Mariner's presence, that he might be consulted in regard to every little circumstance or observation that could in the smallest degree affect the truth of the subject under consideration: and, in this way, it is presumed that a great deal more useful and interesting matter has been elicited than would probably have occurred to him through the medium of his own unassisted reflections; for conversation calls to mind many things that would otherwise have escaped the memory, it constantly demands elucidations; one idea gives birth to another, until the whole subject lies completely unfolded to the mind.

With regard to arrangement: in the first place is related an account of the voyage of the Port au Prince, it being esteemed sufficiently interesting, as it involves a combination of untoward circumstances that led ultimately to the destruction of the ship: the whole of this has been faithfully composed from a journal kept by Mr. Mariner on board. Next follows a narrative, or rather, as it may be termed, a historical account, of all the important and inter-

esting events that occurred during his stay at the Tonga islands; not merely as they regarded himself, but with an aspect to the different changes, religious and political, since they affected, in a most important manner, the situation of public affairs: and that this portion of the work may be better understood, a comparison is drawn between the state of these islands upon Mr. Mariner's arrival, and that in which Captain Cook had previously found them; in doing which the revolution of Tonga,* and other important and highly interesting events which had taken place in the mean while, are given according to the account of the principal natives of divers parties, who had been eye-witnesses. The narration of events being brought down to the period of Mr. Mariner's fortunate escape,† the remainder of the work furnishes a more intimate detail of the state of society in regard to rank and professions; their religious and political government; the names and attributes of their principal gods; their notions of the human soul, and of a future state of existence; an investigation of their moral principles, and of their state of morals; a description of their most important religious ceremonies; an acconnt of the healing art, with a detail of some important surgical operations practised by them; a description of their principal manufactures; their games and amusements; music, songs, &c.; and, lastly, a grammar of their language, and a vocabulary to the extent of above two thousand genuine Tonga words.‡

As it is a matter of the highest importance that Mr. Mariner's qualifications as a narrator of what he had seen and heard should

* From the "Transactions of the Missionary Society," it appears that this event took place in May, 1799.

† The term escape is here used with propriety, for although Mr. M. was well treated, and had every thing that he could *there* want, the opportunities of returning home were very rare, and when he was about to profit from one that presented itself, his intention was opposed, and he was under the necessity of destroying one of the natives to accomplish his purpose.

‡ The Grammar and Vocabulary are omitted in this edition.

be known to the public, in order that a proper judgment may be formed of the degree of credit to be attached to the present volume, I shall here give a short account of his education and of his habits, as far as they may bear more or less upon the subject in question.

His father, Mr. Magnus Mariner, who is still living,* was formerly the owner of a hired armed vessel, of which he was also the commander, and served in this capacity under Lord Cornwallis, in the American war. About that period, having sustained some severe losses in the American trade, he returned to England, married, and resided in London. He has had several children, the second of whom is William, the subject of our present memoir, who was born at Highbury Place, Islington, September 10, 1791. At an early age his father sent him to Mr. Mitchel's Academy, at Ware, in Hertfordshire. After remaining there five or six years, with the exception of the vacations, he returned home at the age of thirteen, in consequence of the death of Mr. Mitchel. The advantages he had already derived from his education were considerable: besides the common acquisitions of reading, writing, and arithmetic, he had made much progress in his knowledge of history, geography, and the French language, and also some advance in the first rudiments of the Latin. His father being of opinion that his education was already sufficient for the line of life he meant him to pursue, *i. e.* the sea, resolved to keep him at home till something suitable and advantageous should offer. William, however, was not very anxious for a mere maritime life, and his mother being wholly averse to it, his father was at length dissuaded from his intention, and placed him in the office of a friend of his, Mr. Harrison,† a respectable attorney, with whom he was to remain a few months previous to articles being signed. Six weeks had scarcely elapsed before

* Resident at No. 14, Johnson Street, Commercial Road.

† Late of Burr Street, Aldgate.

an event happened, which, though trifling enough in itself, served to make a complete change in his future prospects.

Captain Duck, who had formerly served his apprenticeship to William's father, was about to sail in the Port au Prince private ship of war,* belonging to Mr. Robert Bent,† of London. This vessel had a twofold commission; if not very successful in her cruize for prizes within certain latitudes, she was to double Cape Horn, and proceed into the Pacific Ocean in search of whales.—Captain Duck before his departure came to take leave of William's father: after dinner, the conversation naturally turned upon the ensuing voyage, when Captain Duck, who was a man of very sanguine expectations, spoke with great confidence of speedy success and an early return, and gave such flattering descriptions of that mode of life, that William was quickly possessed with the strongest desire to accompany him. Captain Duck offered him the greatest encouragements, and the consent of his father being obtained, he took him on board in a few days, under his immediate protection. The events of the voyage, and other particulars subsequent thereto, will be seen hereafter. During that time he acted in the capacity of captain's clerk, which though not an usual office on board a privateer, he chose for the sake of employment.

Such simply is an account of his education, and of those early circumstances which laid the groundwork for future and more extraordinary events. With respect to his character, I may from good authority give some account of him while yet at school.‡ At this

* Of nearly 500 tons, 96 men, and mounting 24 long nine and twelve pounders, besides 8 twelve pound carronades on the quarter deck.

† Now of West Moulsey, near Hampton-Court.

‡ The authority I here speak of, is my friend Mr. Whiston Bristow. This gentleman accidentally called one evening at my house, when Mr. Mariner was entertaining the author of "The Farmer's Boy" with some account of his travels. Mr. Bristow had scarcely taken his seat, when Mr. Mariner recognised him to be an old school-fellow, and most intimate associate. It need scarcely be added, that this event gave additional interest to his recital, and

early period he shewed evident proofs of a mind very susceptible of external impressions, disposed to activity and fond of information; whilst from his habits and sentiments one would suppose him fitted for a life of change and adventure. He was fond of books of travels, and he used often to say how much he should like to live among savages and meet with strange occurrences; a disposition not uncommon among some young minds, but which those who are fond of presentiments will readily account for, in their own way. His sports and amusements were frequently those of an active, adventurous, and sometimes of a daring kind. With respect to the dispositions of his heart, suffice it to say, they are such as do him much honour.

The subsequent events of his life have made a considerable change in his personal character and external habits, insomuch that I have heard it observed by those of his friends who knew him formerly, that they could scarcely recognise him to be the same person. His love of adventure has changed into a sedateness of character and disposition to rest and quiet, which may easily be conceived to arise from disappointments, and unexpected hardships and dangers, experienced at too early a period of life. He is rather taciturn than loquacious, and under ordinary circumstances much more inclined to speak of the events of his life as common occurrences than as interesting anecdotes, which happens no doubt from his early, frequent, and familiar intimacy with unusual situations; when, however, he is animated with social converse, he furnishes descriptions that are very interesting and natural. His memory is very retentive, and his account of things is exceedingly correct and uniform: of this I have had numberless proofs, and one in particular I shall mention. I happened to mislay the English version which he had written out at his leisure, of the speech of Finow the

furnished me with the opportunity of becoming better acquainted with Mr. Mariner's character. This happened in the early part of my acquaintance with him.

king on first coming into power: after a lapse of a few weeks, not finding it, I was under the necessity of requesting him to write another, which he did in the same method as before, by calling to his mind the original Tonga in which it was spoken. Sometime afterwards I found the first, and was much pleased to discover so little difference between them, that they appeared almost like copies which sufficiently evinced the correctness with which he remembered the original Tonga, and at the same time furnished an instance of the characteristic uniformity of his expression in his own language. Two or three months afterwards I reminded him of the propriety of writing down in the Tonga language all that he knew of their popular tales, speeches, songs, &c. while they were fresh in his memory; he did so, and at a subsequent period when the dictionary of the language was in a state of forwardness, I translated them literally with his occasional assistance, and had a new proof of the correctness, as to sense, of what he had before given me of Finow's speech, the English copies of which I had all along kept in my possession. As a retentive memory was a quality particularly essential to Mr. Mariner, under the circumstances in which he was placed, it is worth mentioning, that even when I became first acquainted with him he was able to read and translate French with considerable ease and fluency, although he had scarcely seen a French book, or spoken French since he had left school, a period of nearly eight years, during four of which he had resided among an uncivilized people, and had been constantly practising their language. But, however excellent may be his memory, it would avail but little, if he had only seen a great deal without noticing much; I am very happy therefore to have it in my power to give some decided proofs that he possesses also that very valuable quality in a traveller, a spirit of observation.

Early in the month of May last, "Campbell's Voyage round the World" was published at Edinburgh, a considerable portion of which work is occupied in describing the manners and customs of the Sandwich islands, where the author resided about thirteen

months. At the period of this publication, the greater part of the following sheets was already printed off. On perusing Mr. Campbell's interesting book, I was not a little gratified to find confirmations of some things related by Mr. Mariner respecting those islands, which as he had only been there about three weeks, furnished me with additional proofs, if more were wanting, of his scrupulous accuracy and attention. Having put the book into his hands to peruse, he soon returned it to me, with the substance of the following observations: from which it will appear, that notwithstanding his short stay at those islands, he had made good use of his time, and that afterwards he did not neglect to obtain confirmations of what he had learnt, and farther information from a few natives of the Sandwich islands who were with him at Tonga; insomuch that he is enabled to state some things in the way of explanation which the before-mentioned work does not contain. I shall mention the different subjects in the order in which they occur in Mr. Campbell's book, paging them accordingly; and if that author, or his editor, Mr. Smith, sees any thing in Mr. Mariner's statements which he knows or believes to be incorrect, he will perhaps take an opportunity of stating his objections.

Page 123. The chief named "*Crymakoo*" Mr. Mariner was very well acquainted with: his name, as pronounced by some of the natives, is Cáramacoó. The reason of the indecision in regard to the pronunciation of Sandwich island words will be given below.

P. 126. "*Provisions were abundant*" *at Mowee*, "*and much cheaper than either at Owyhee or Wahoo:*" this, Mr. Mariner was informed, was occasioned by that island being much less frequented with shipping, and because few great chiefs lived there.

P. 128. *It is* "*a great object of ambition among the higher ranks to have white people to reside with them.*" The king very strongly solicited Mr. Mariner to remain with him and be his secretary.

P. 140. The author, in this page, speaks of the narrow-minded principle of the white residents, who would not teach the na-

tives how to read or to make looms, under the idea of losing their esteem by rendering themselves less necessary to them. Mr. Mariner had often occasion to remark the truth of this, and several times heard this maxim of the white people, "not to teach the natives more than was sufficient to gain themselves a good footing."

P. 142. The chief here called "*Terremytee*" Mr. Mariner was also well acquainted with: his name, according to our system of orthography, is Térremyty'; the two *y's* being pronounced like our *i* in kite, sight; but the first is light and the last heavy.

P. 146. William Stevenson here mentioned was the father of the child whom the Port au Prince brought to the Tonga islands, and of whom an account is given in the present work, p. 312.

P. 149. Captain Vancouver's promise to the king of the Sandwich islands is here noticed: Mr. Mariner several times heard the king speak of it, and always in a way that shewed he had placed much confidence in it. The king's name, here spelt "*Tamaahmaah*," is pronounced by Mr. Mariner, and is expressed by our orthography Támmeahméha; the first aspirate following the *a* and the latter preceding it. The editor, Mr. Smith, in note, page 210, remarks the different modes of spelling and pronouncing this name, employed by different travellers, and that the C and the T are scarcely to be distinguished in the pronunciation of the language. The fact is, there are few of the natives but who have lost some of their front teeth, owing to an absurd custom of knocking them out as a sacrifice, for much the same purpose as the Tonga people cut off their little fingers: the consequence is, that their pronunciation, to the ears of a foreigner, is exceedingly indistinct: they often confound the *r* and the *l*, possibly from this cause; but their indiscriminate use of the hard *c* and the *t*, Mr. Mariner is convinced, arises from this source; for instance, their word for "*England*," and for "country *foreign*," as given by Mr. Campbell, is "*Kaheite*," or "*Caheite*;" but which properly should be Taheite, and is taken from the island of that name, which we call Otaheite;

and why this word Taheite has been adopted to designate foreign countries generally, and England particularly, I conceive to be because Captain Cook and his people were the first strangers, and consequently the first Englishmen they recollect to have seen, and who had come lately from Otaheite : hence, Taheite (or Caheite, as they who are too sensible of the inconvenience of wanting teeth call it,) very naturally at first signified the land whence Englishmen come ; but at length, understanding there were many other countries in the world, they adopted this word as a general name for any foreign land. The more proper word for *England*, which the best informed among them use, is *Pritánĕ*, from Britain. The phrase which Mr. Campbell uses for an *Otaheitan* is "*Kanaka* boolla-boolla," which should be properly Tanata Bola-bola, and does not signify literally *a man of Otaheite*, but a man of Bola-bola, which is the last of the Society islands which Captain Cook had left when he discovered the Sandwich islands. Mr. Campbell, in another place, instead of using as above the word *kanaka*, to signify *a man*, adopts the proper term *tanata*, and which is very similar to the Tonga word for *man*, viz. Tangata. It is well to mention that *Otaheite* is also called by the Tonga people *Taheite.*

P. 156. Boyd, the white resident, noticed as being inspector of the native shipwrights, had the same occupation even in Mr. Mariner's time, (1806.) The purchase of the Lilly-bird, here mentioned, he also heard the particulars of : the white residents called her the Lady-bird. Besides the schooner, the king gave the American captain 4000 dollars, and a number of hogs, in exchange for her. When Mr. Mariner saw her, she was being coppered, under the direction of Boyd. The king said that he should invade Atooi as soon as she should be ready for sea.

P. 157. Clerk, captain of the king's packet, and Hairbottle, captain of the Lilly-bird, Mr. Mariner also knew very well. The latter very often acted as pilot ; he might also be called harbour-master to the king. See p. 306.

P. 162. The author here mentions the laborious method of cultivating *taro*, and states, that even the king sometimes assisted in it, but why he could not conjecture, unless to set an example of industry to his people, but which, he acknowledges, they scarcely seem to want. Mr. Mariner was informed that other great chiefs as well as the king often assisted at this, and all kinds of laborious exercise, to render the body active, strong, and capable of enduring hardships.

P. 165. The number of white people on Wahoo is here stated to be nearly sixty: in Mr. Mariner's time they were counted at ninety-four.

P. 166. The author speaks of the drunkenness of the white people. Mr. Mariner observes that the natives also are strongly addicted to the same vice, when they can get the liquor, but that the king, to prevent such excesses, allowed of no stills but what were under the inspection of his officers, and that all spirit distilled was his property, which he sold or gave as favour or reward to whom he chose.

P. 167. The author here says, "*There were no missionaries upon the island during the time I remained in it, at which I was often much surprised.*" Neither were there any in Mr. Mariner's time, and when the king was questioned upon the subject of Christianity, this was his remarkable reply: "I should be afraid to adopt so dangerous an expedient as Christianity; for I think no Christian king can govern in the absolute manner in which I do, and yet be loved by his subjects as I am by mine: such a religion might perhaps answer very well in the course of a few generations; but what chief would sanction it in the beginning, with the risk of its subverting his own power, and involving the islands in war? I have made a fixed determination not to suffer it." This declaration was made in the cabin of the Port au Prince, Mr. Mariner being present; Isaac Davis, one of the white residents, was the translator. Mr. Mariner is convinced that Davis gave a faithful representation of the sentiments of the king; for although the latter

does not speak English, he often seems to understand what is spoken in that language, and frequently gives his nod of assent or dissent accordingly: it is indeed a question whether he does not understand English better than he pretends, but pleads ignorance from motives of policy. Mr. Mariner had afterwards ample confirmation of the king's sentiments in regard to Christianity from his Sandwich-island companions, at Tonga.

P. 170. The king's prime minister, Naai, nicknamed by the white people, Billy Pitt, was also well known to Mr. Mariner, who received from him a present of a very handsome helmet.

P. 179. On a certain occasion of ceremony, the king "*is obliged to stand till three spears are darted at him: he must catch the first with his hand, and with it ward off the other two. This is not a mere formality. The spear is thrown with the utmost force; and should the king lose his life there is no help for it.*" Mr. Mariner was told by the natives, that it was impossible the king could lose his life or even be wounded on this occasion; for should he chance to miss a spear, his tutelar god would catch it or turn it aside, rather than allow him to be hurt.

P. 185. The author here speaks of the use of Ava, (or as the Tonga people call it, Cava,) which he never saw employed but as a medicine to prevent corpulency, ardent spirits being adopted as a luxury instead of it. Mr. Mariner, when he was at Wahoo, saw it drunk twice as a luxury, and was told that several of the old men still preferred it to spirits. It must be remembered that this was four years before Mr. Campbell's time.

P. 188. It is here remarked that the women are much disposed to break the *taboo*: the author says, "*I have known them eat of the forbidden delicacies of pork and shark's flesh. What would be the consequence of a discovery I know not.*" Mr. Mariner also witnessed several instances of this. The Sandwich-island women have so many severe and impolitic restrictions with regard to food, that it would be unreasonable perhaps to expect that they should on all secure occasions be very faithfully strict: the punishment for such

offences, however, is death. It is very well worth while to compare the state of the women in the Sandwich islands with that of the women of Tonga: it will afford an interesting proof how much a line of conduct, influenced by liberality and respect towards females, is productive of morality.

P. 206—7. The author here mentions a custom of the queen, that of preserving the bones of her father, wrapt up carefully in a piece of cloth, "*because she loved her father so dearly.*" Mr. Mariner saw these bones, and on inquiry, found it was not merely a custom of the queen, but a common practice among them.

P. 209. In regard to the question, whether the natives of the Sandwich islands are cannibals, Mr. Mariner is disposed to believe that they are not; those natives who were with him at Tonga always strongly denied the charge.

These several statements, it is hoped, the reader will not think tedious: they serve as very fair proofs of the accuracy with which Mr. Mariner noticed what he saw, and the fidelity of his memory in retaining it. Some of these statements, as before mentioned, are inserted in the body of the present work, and were printed off before Mr. Campbell's book was published: to these may be added, the knowledge of the Sandwich islanders in the use of emetics and cathartics, as related, p. 400, and in Mr. Campbell's book, p. 174; and it is worth notice, that from the difference of the ingredients mentioned in the two accounts, it appears they are acquainted with more than one kind of each medicine. In regard to what Mr. Mariner relates concerning the bones of Captain Cook, (see p. 306,) it is rather extraordinary that Mr. Campbell makes no mention of any thing of the kind: it is possible the custom was dropped before his time, under the idea of giving offence to the English people. Mr. Mariner has no doubt of the fact, from the positive manner in which it was related to him by Hairbottle, and afterwards by those Sandwich-island natives that were with him at Tonga: perhaps Mr. Campbell can throw some light upon the subject.

Having thus far sketched an outline of Mr. Mariner's education and early habits, and given some instances in proof of his qualifications as a narrator, it remains to furnish a short account of the advantageous opportunities which fell in his way. In the first place, it must be stated, that he was by far the best educated of all those who survived the capture of the Port au Prince. From the first moment the king of the Tonga islands saw him, he conceived a strong prejudice in his favour, and gave orders to those who had the management of the conspiracy, that if they should find it necessary to make a great slaughter, they were nevertheless to preserve *his* life ;—this was the commencement of a friendship which lasted till the king's death : he gave him a residence within his own fencing ; appointed one of his wives, a very sensible and well informed woman to be his adopted mother, that she might employ her time in instructing him in the language and exact customs of the country : he admitted him to all his conferences with his chiefs, priests, and matabooles : at length he adopted him as his own son, and gave him the name of a favourite son, (Togi Oocumméa,) who had died a few years before : wherever the king went, Mr. Mariner might accompany him if he chose : in all the battles fought by the king, Mr. Mariner was present. After his death, his son, who succeeded, equally extended to him his patronage and protection, or rather Mr. Mariner might be called his dearest brother, his constant, intimate, and confidential friend ; and so sorry was the young king to part with him, that he actually proposed to give up his dominions to his uncle, and accompany Mr. Mariner to England,—a sufficient proof that the latter possessed those qualities of mind calculated to inspire a high degree of confidence and friendship. But perhaps I am anticipating too much of some of the subjects of the following sheets ; it appears to me, however, proper to state these things, that the mind of the reader may be prepared without mistrust, for the quantity of interesting matter which so young a man has collected and remembered.

It is now four years since Mr. Mariner's arrival from the West-Indies; during which period he has been situated in the counting-house of a respectable merchant in the city, where he is still. His health is by no means good: this and other circumstances have occasioned the work several times to be suspended for above two months together; for, as I have before stated, not a single page of it has been written, even from his own memoranda, without his presence, which, in general, I could only have in the evening, or at night, after the hours of business, and his health did not always admit of such additional employment of his attention. He resides at No. 5, Edward's-place, Hackney-road.

In regard to my own labour in the present work I shall say but little. I am sensible there are many faults, and though I am by no means disposed to trouble the reader with unseasonable apologies, I beg leave to state, that the following pages were not written in the order they were destined to assume, but at very uncertain and irregular periods, as the result of various conversations; that sometimes the vocabulary, at other times the narrative matter; at one period the grammar of the language, and at another the descriptions of ceremonies, formed the subject of discourse, indiscriminately, as opportunity offered: consequently, many phrases may have been used which the judicious critic will perhaps think too familiar and conversational, and which, under other circumstances, would easily have been avoided. In short, it is the excellence of the materials, tolerably well arranged, not any supposed merit in the composition, which is here offered as a subject of claim to the honour of public attention.

In respect to natural history, not much has been inserted, and that with little or no attempt at scientific distinctions of terms; for this being a branch of knowledge with which Mr. Mariner was but little acquainted, such distictions might only lead to error and confusion; besides this subject has been in some degree handled by other travellers, whilst the topics with which Mr. Mariner is intimately conversant are those upon which we have hitherto had

least information, and to such we have accordingly thought it best to confine our subject. It is hoped, therefore, that all deficiencies with regard to botany, zoology, and mineralogy, will be thought amply compensated by abundance of information in respect of the religious and political, moral and domestic habits of an interesting portion of the human species, in whose character there is undoubtedly much to be admired, and a vast deal that lays a just claim to our attentive observation.

The specimens of music which are noted down in page 449, I am indebted for to an intelligent friend, who did me the favour to express them upon paper, from Mr. Mariner's voice.

J. M.

27, *Basinghall-street*,
Dec. 1816.

AN ACCOUNT

OF

THE TONGA ISLANDS.

HAFOOLOO HOW

a *District called Macáve*
b *Fortress of Nëáfoo*
c *Hill Talów*
d *Situation of the Cave of Tootáwi*
e *Plantation of Licoo Óne*
f *Fortress of Felletoa*
g *Sacred ground called Gnaców*
h *Salt-water Lake*
i *Hill Mööonga lafa*

174° 30′ 45′ 175° 15′ 30′ 45′

A Map
OF THE
TONGA ISLANDS

45' 21° 15' 36'

174°

15'

36'

45'

175° from Greenwich

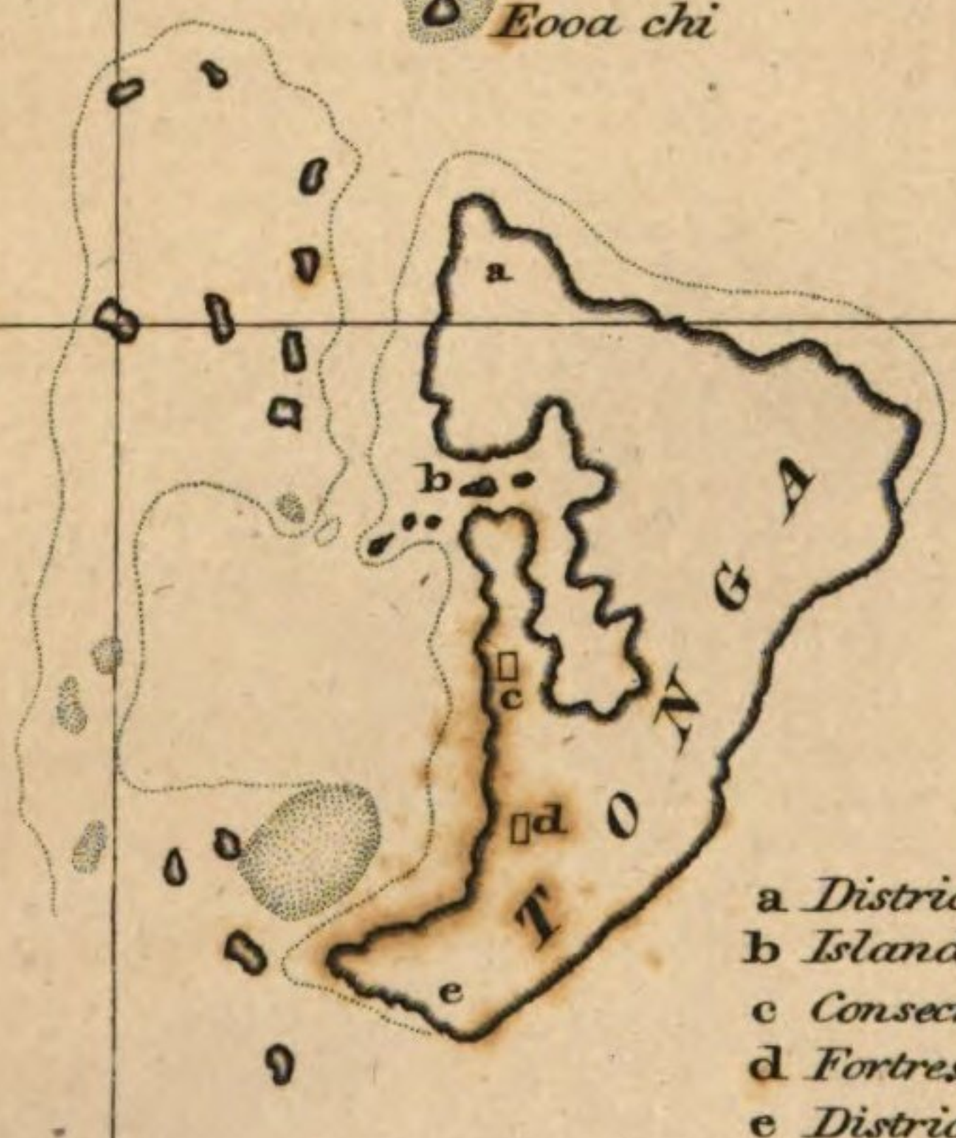
Longitude West

25'

45' 21° 15' 36'

EOOA

Eooa chi



a *District of Hahagi*
b *Island of Pangaimotoo*
c *Consecrated ground Mafanga*
d *Fortress of Nioocalofa*
e *District of Hihifo*

Hapai

aTonga

A. Bowen Sculp

MERCANTILE LIBRARY ASSOCIATION. NEW-YORK.

CHAPTER I.

The Port au Prince sails from Gravesend—Arrives in the River of Plate—Touches at the Falkland Islands—Doubles Cape Horn—Falls in with the Earl St. Vincent, South whaler—Attempts to cut two whalers (that had been taken by the Spaniards) out of the Bay of Conception—Accident to Thomas Turner—Arrives in Coquimbo Roads—Desertion of eleven men—Captures three Spanish brigs—Attacks the town of Arica—Captures the town of Hilo, and burns it to the ground—Loss of the Begonio brig by fire—Captures a small Spanish brig—Picks up a boat with six hands on board, belonging to the Minerva, South whaler, whose crew had mutinied—Falls in with the Lucy, privateer—In company with the Lucy, engages the Spanish frigate Astræa—Makes Chatham Island, and parts company with the Lucy—Arrives on the whaling ground—Makes the Isle of Plate—Captures three Spanish vessels—Anchors in Tacames Roads—Sails and anchors in Tola Roads—Friendly reception from the governor of Tola—Anecdote of the governor's daughter.

On Tuesday, February 12, 1805, at eleven o'clock, A. M. the Port au Prince weighed anchor at Gravesend, made sail, and worked down the river. At twelve, P. M. she came to an anchor at the Warp. The following day she weighed anchor again, passed through the Downs with a fair wind, and, sailing down the Channel, proceeded on her intended voyage. No circumstances, worth mentioning, occurred during several weeks. The wind continued fair, but variable. On the 20th March, in the afternoon, the mizen mast gave way by the jerk of a swell, and was found much decayed under the copper, in the way of the mizen gaff: this damage, however, by the next day, was completely repaired. On her arrival, (April 9) in lat. 21. 55. S. long. 38. 38. W. a very heavy gale came on. The fore-topsail yard, being now discovered to be rotten in the slings, was sent down and replaced by a new one.—The gale continued to increase, and from three to five in the morning, continual flashes of lightning came on from different quar-

ters, with loud and repeated claps of thunder, succeeded by very heavy rains.

From this period till the time of her arrival off the river of Plate, the weather was changeable, and for the most part stormy. On the 6th of May she commenced her cruise in this river; nothing particular, however, occurred for several days, except the loss of a boy, who accidentally fell overboard, and was drowned, in spite of every exertion made to save him. On the 13th, being off the island of Lobos, a boat was sent on shore to reconnoitre. In the evening she returned, without having discovered any inhabitants; a number of seals, however, were seen, and proper apparatus for skinning them, which in all probability had been used by persons from the main land, in the habit of resorting to this island for the express purpose of procuring seal skins.

On Tuesday, the 14th, two boats were sent on shore to the high land above Maldonado, to reconnoitre and kill wild cattle, which were seen in abundance; the vessel in the mean time plied in a bay under the high land. The boats returned next morning at eight o'clock, with one bull, not having been able to kill more, on account of the storminess of the weather, which rendered them too wild. The crew were detained on shore much longer than they otherwise would have been, in consequence of the desertion of two men, who had been left to take care of the boats; and after a search of several hours, without effect, they were under the necessity of returning without them. About three hours after their arrival on board, the two men in question were seen on the beach, making signals to be brought off, which being done, they were seized up and received a dozen lashes each. Their object was to have gone over to Maldonado, but a river lying in the way, one of them not being a swimmer, and the other unwilling to proceed by himself, they thought proper to return.

On the 18th, finding it impossible to remain in the river, owing partly to the strong flood and partly to contrary winds, she stood out of the river and bore away on her voyage. The next day very heavy gales coming on, she was found to make much water from a leak supposed to be on the larboard bow, near the surface of the water, which was afterwards found to be the case. The Falkland Islands appeared within sight on Friday, the 31st, a few days after which, the weather becoming calm, with a smooth sea, the carpenter was let down over the larboard bow, to nail lead and can-

vass over a cracked plank, now discovered to be the source of the leak.

Monday, the 17th of June, Cape Horn bore W. by S. four leagues. The weather was very snowy. The leak still continued. On Wednesday, the 26th, Gilbert's Island bore N. five leagues. From this place she took a fresh departure.

On Wednesday, the 3d of July, having doubled the cape, she fell in with the Earl St. Vincent, Captain Pinkum, a South whaler, homeward bound, by whom she dispatched letters for England.—She received, at the same time, from on board this vessel, Thomas Turner, harpooner, concerning whom it may be interesting to state a few particulars. He went out at first on board a South whaler, whose name is not now recollected: she made a very successful voyage, and, on her return home, fell in with the Earl St. Vincent, outward bound. Turner, being encouraged by his late good success, got permission to go on board the Earl St. Vincent, and went accordingly, with the view of doubling his good fortune. This vessel was also very successful. On his return home a second time he fell in with the Port au Prince, and went on board of her, as just related, with the same views of enjoying a continuation of the good success hitherto attending him; but the favors of fortune were now at an end; by grasping at more, he soon lost all; meeting with a most severe fate, as will be hereafter related.

The Port au Prince having received information from the Earl St. Vincent, that two South whalers were detained at Conception, it was resolved that she should proceed, as it lay in her voyage, to endeavour to cut them out. Accordingly, on the 12th, she passed the island of Mocha with a fair wind, and steered along the coast for Conception. When she was off the island of St. Mary's, two boats were sent on shore for vegetables: a few men sick of the scurvy were also sent on shore to refresh. On the 20th of July she arrived off Quiriquina, an island near the bay of Conception. Here four boats, well armed and manned, were sent on shore to procure stock. They were commanded by Mr. J. Parker, first lieutenant; Mr. Russel, second lieutenant; Mr. Brown, whaling-master; and Mr. Williams, officer of marines. The boats represented to the inhabitants that the Port au Prince was an American, whilst they received information in return, that there were two English whalers in the bay, exactly as was stated by the Earl St. Vincent. The boats waited till dusk, and then proceeded from the island to Concep-

tion, being well assured by Thomas Turner that there were no guns mounted there, nor any batteries; and of this he was fully convinced, he said, having formerly been on shore there. The weather, unfortunately, was now calm, which circumstance prevented the Port au Prince from getting into the bay to assist the boats. They, however, very well succeeded, the night being dark, in boarding one of the whalers (the Albion,) and having secured the Spaniards and cut the cables, towed her about a quarter of a mile, the calm rendering her sails quite useless: and no doubt they would have succeeded in towing her quite clear of the forts, for such there were, notwithstanding Turner's account, had it not been for an accident, occasioned by this unfortunate man. He was employed steering one of the boats, when happening to look to the priming of his pistols, one of them unluckily went off: this alarming the sentinels on shore, two batteries were immediately opened upon them; keeping up a smart fire, with well directed shot, which hulled the ship several times. It was here that Turner met his fate: to avoid the fire he stooped his body, bringing his chin near his knees, when a shot took away his lower jaw, his left arm as far as the elbow, and his right hand, grazing at the same time his left side, and carrying off the upper fleshy part of his right thigh: it did not, however, immediately kill him. The boat was much shattered, and one lad was slightly wounded by a splinter. The calm still continuing, and the enemy keeping up a constant fire, they were obliged to relinquish the prize, and pull on board as fast as they were able, leaving the shattered boat behind them. About six hours afterwards Turner died of his wounds.

On Monday, the 22d, the wind coming in light breezes, the Port au Prince endeavoured to get into the Bay of Conception. After coming within range of a seven gun battery, she hove in stays, and gave them a shot, which they immediately returned, striking the covering-board abaft the gangway, and slightly wounding a boy. They afterwards fired seven shot more, well directed, but without effect. Finding it impracticable to do any thing with the fort, and both the whalers being now hauled close under it, she stood out to sea.

On Monday, the 29th, at ten o'clock, P. M. two boats were sent into the bay to reconnoitre. They found the town in a state of alarm, drums beating, and lights moving about in all directions: but discovering that the ships were still close to the fort, they soon

returned. The following day was employed in disguising the ship like an American, in order to go into Coquimbo Roads to refresh. On Wednesday, at five P. M. she anchored in these roads, and hoisted American colours. At eight o'clock three Spanish gentlemen, mistaking her for a smuggler, came on board with the expectation of finding contraband goods. A stratagem was used to confirm their opinion till they should bring money on board to trade with. Samples of cloth, cut from the inside of the officers' coats, were accordingly shown to them as fair specimens of the quality of the goods: on which they promised to bring the next day 4000 dollars to make purchases. In the mean while a letter was sent to the governor requesting leave to purchase stock, to which he returned for answer, that he had received orders from the viceroy of Lima not to supply American ships. At ten the following night, the three Spanish gentlemen just mentioned returned, accompanied by three others. They brought specie to the amount of 4000 dollars. After having been entertained in the cabin till two or three in the morning, they became anxious to see the goods. They were accordingly conducted below, but soon informed of the disagreeable necessity of detaining them as prisoners of war. At first they took it for a joke, and laughed heartily, but soon became serious enough on being convinced of the truth. One of them was so much affected that he actually swooned away. As soon as the first shock arising from this unpleasant information was over, they began to be a little more reconciled; but expressed their expectations, that although they were prisoners of war, their 4000 dollars would be returned: they were told in answer, that the Port au Prince being a *private* ship of war, and the men consequently having no wages but what consisted in the booty they might obtain, the money must undoubtedly be retained. Don Felix, who was one of them, and who well deserved his name, did not make himself at all unhappy on the occasion, but ate, drank, and cheered up the rest as well as he could. On finding, at dinner, that his companions had lost their stomachs, he very jocosely desired them to stand upon no compliments, but to fall to and eat heartily, the whole being well paid for, and that consequently they were under no obligations to the captain for his entertainment.

The following day, August 2, a letter was sent to the governor of the town, to inform him that the Port au Prince was an enemy; and that, if he did not capitulate, the place would be taken by

force. In the mean time, two more Spaniards came on board with 400 dollars, expecting to purchase smuggled goods, but of course met the fate of their six countrymen. In the evening four boats, well manned and armed, were sent on shore to break open and plunder certain warehouses opposite the vessel, and about a mile and a half distant from the town, which was situated on the other side of the bay. They succeeded in bringing off 52 packed hides of tallow, 800 gallons of wine in jars, four pigs of copper, and a number of dried hides. The first six prisoners were now liberated and sent on shore, though contrary to the inclination of a majority of the ship's company, who wished them to be detained, with a view of getting a ransom: Captain Duck, however, thought they had already paid dearly enough, and sent them away accordingly. About the same time a bullock and several goats were procured from the Indians, for which, not being considered as enemies, they were punctually paid.

The next day, the two remaining prisoners were ransomed for 300 dollars; and an answer was brought from the governor, stating his determination of defending the town to the last man. As the place was protected by twenty-two guns, and apparently by a considerable number of troops, it was not deemed advisable to attempt taking it. Three armed boats were, however, sent on shore to forage for fresh stock: they returned in four hours with thirty five goats.

On Monday, the 5th of August, the Port au Prince weighed anchor, worked out of the bay, and made all sail to the northward; and, on the Friday following, arrived in Caldera Bay. Here a fisherman was employed to go to Copiapo, (a town fifteen leagues up the country,) to employ himself diligently in informing the inhabitants that the vessel was an American smuggler with contraband goods. The next night eleven of the ship's company deserted and went on shore, the gunner, who was one of them, having procured them pistols, cutlasses, and amunition. In the morning Captain Duck was informed by some Indians that they had met the deserters on their road to Copiapo. He immediately wrote to the governor to inform him that they were mutineers, and to request him to send them back. The following day five Spanish gentlemen arrived from Copiapo, who stated that they had met the deserters four or five leagues from that town, and had been informed by them that the ship was an English privateer, in consequence

of which, not knowing what to believe, they had sent back the greater part of the money with which they had intended to purchase goods. They were detained on board till the next day, and then confined; 457 dollars, a large bar of silver, and a number of trinkets, being taken from their bags. The captain then wrote another letter to the governor, stating that he had five Spanish prisoners, and wished to make an exchange for the deserters. On Thursday an answer was received from the governor, promising to deliver up the deserters if they came within his jurisdiction; on which the captain sent him a letter of thanks, and a present of a cheese. The Saturday following a present of gold and silver ore was sent by the governor to the captain, with a letter, stating that he had obtained no news of the deserters; in consequence of which intelligence, the prisoners were dismissed in the afternoon without exchange or ransom.

The following day (Sunday, the 18th of August) the ship weighed anchor, and made sail to the northward. Between this and the Thursday following, three Spanish brigs and a boat were taken: one of them was cut out of Pisagua Bay, after having just discharged her cargo of wheat; another was a small open vessel, laden with manure; and the two others were on their passage, one to Inquiqui, the other to Pavillon, to take in a cargo of manure. The men were much dissatisfied at taking a parcel of dung barges, as they termed them, instead of rich Spanish galleons. This discontent of the men operated to a certain degree, with other causes, in bringing about the ultimate destruction of the ship, as will hereafter be seen. She now proceeded on her course, after having put all the prisoners on board the open vessel, with orders to proceed towards Pisagua; and on Monday, the 2d of September, being off Arica, saw a vessel at anchor, and immediately made sail towards the bay. At five P. M. she got into the roads; and finding the town not well defended by cannon, opened a fire upon it. At five she came to an anchor, and kept up an intermitting fire during the night, expecting, in the mean while, the arrival of the prizes, till which time an assault could not be made upon the town for want of hands. Early the next morning a letter was sent to the governor, requesting him to capitulate; but this he refused, having, during the night, raised a fortification of sand with fourteen embrasures.

At eight o'clock the following morning the Port au Prince warped within range of grape shot of the town, and again commenced a cannonade. At noon she ceased firing, after having done considerable damage. The brig was still at anchor, with her sails unbent and rudder unshipped. At two o'clock a firing was again commenced, and renewed at intervals, during which time the prizes came to an anchor. Another letter was now sent to the governor, threatening to burn the brig and destroy the town if he did not capitulate; but he still refused. It was at this time impossible to land, on account of the very heavy surf; a brisk fire was therefore kept up till five in the afternoon, when the brig was burnt. Several shots were fired from the fort, but without effect. Doubting whether the place, after all, was worth the time and trouble of taking, at six P. M. the ship got under way and steered towards Hilo, with an intention of taking that place. Two six-pounders were put on board the Begonio brig to anchor before the town, and cover the men while landing, as the Port au Prince could not get close enough in shore. The following day, at nine o'clock A. M. the ship and brigs came to an anchor at Guiana, a small village about a mile to the southward of Hilo. The boats were now sent, with forty-five men, on board the Begonio, which anchored at ten before the town, commenced firing, and began to land the men at the same time. Whilst landing, the enemy opened a smart fire of musquetry, which mortally wounded one man, and slightly wounded two others. The men being all landed, took refuge behind a rock, whence, seeing a fit opportunity, they rushed forth, drove the Spaniards out of the town, and took possession of it. In one house they witnessed a scene sufficiently ludicrous, viz. the commandant and a fat friar, so drunk that they could not stand; these they secured without much trouble, in hopes of receiving a ransom for them.

As the enemy was expected to come shortly in greater numbers from the country,—to defend themselves better they took possession of the church, and mounted a swivel on the steeple. In the mean while the men plundered and pillaged the place of every thing valuable, nor was it possible to restrain them. Silver candlesticks, chalices, incense pans, crucifixes, and images also of silver, constituted a rich booty: those made of wax and wood were of course not appropriated, but, notwithstanding, sadly abused. The next morning, at eight A. M. the enemy not having yet made

his appearance, the officers and men secured all the plate that could be found, as well as the two prisoners, who, by this time, had become tolerably sober; they then set fire to the town, and returned on board.

During the preceding night the Begonio had driven from her anchor, drifted aground, and her people had been obliged to quit her. She afterwards took fire, and was entirely consumed. On Saturday, the 7th, the commandant was sent on shore to procure his own and the friar's ransom.

On Sunday, the 8th of September, she weighed anchor, and made sail for Punta de la Coles to water, where the next day she came to an anchor, and sent a guard of musquetry on shore to protect the boats while watering. A bullock was now received from the commandant as part of his ransom, and a message, stating that, as his property lay a considerable distance up the country, he could not send any thing more within ten days. This would have been too great a delay for the vessel, the friar was therefore sent on shore without ransom.

On Friday, the 13th, she again got under weigh, the two prize brigs having been previously sunk, after the stores had been taken out of them. On Saturday she took the Nuestra Senora del Carne la Serena, bound to Guiana for manure. At ten A. M. a boat was seen pulling towards the ship, which, in the course of an hour, came alongside, with six men, and proved to belong to the Minerva, South whaler, Captain Obit Cottle, of London; Mr. Matthew Johnson first mate, and Mr. Benjamin Bernard second mate. The boat stated, that the remainder of the ship's company, nineteen in number, had mutinied, shot the captain, and allowed them to have the two boats. These six and four more were permitted to leave the ship with the two boats; but after having been ten days at sea, the four, being much fatigued, went on shore in the jolly boat; since which the remaining six had been fourteen days in the whaling boat before they fell in with the Port au Prince. When they left the Minerva, the mutineers hoisted a black flag, and declared themselves at war with all nations.

On Thursday, the 19th, a thousand dollars were discovered on board the prize brig, as also plate to the value of three or four hundred dollars. She was afterwards given up as a cartel, all the prisoners being put on board of her.

On Sunday, the 22d, the Port au Prince fell in with the Lucy privateer, Captain Ferguson, from London, and in whose company, on the following day, she came to an anchor off Chinca. The boats were then sent on shore with forty armed men from each ship. In the afternoon they returned, having succeeded in plundering the town, without, however, finding any thing of much consequence. The booty consisted of 168 dollars, and a quantity of plate. In the mean while a whale boat was staved to pieces by the surf.

Friday, the 27th, the boats, manned and armed, were sent to attempt landing at a nunnery; but they could not effect their purpose, owing to the surf, which ran very high, and were consequently obliged to return. In the afternoon the Port au Prince discovered a sail, gave chase, came up with her at five P. M. and fired several shot; but being close in with the land, she made her escape under the batteries of Calao.

On Friday, the 4th of October, a sail being seen standing in for Paita, the two ships gave chase; the Lucy being ahead, took her, and found her to be a king's tender bound to Paita, laden with pork, bread, vinegar, and olive oil, for the Spanish frigate Astræa, lying at anchor in Paita roads. The circumstance of this frigate being there prevented a meditated attack upon the town. The frigate soon got under weigh, and gave chase to the two ships, which immediately stood out of the bay; but at two P. M. being three leagues from the shore, they tacked ship, and stood towards the Astræa, and in half an hour commenced a close action with her, when she bore up for the lee-shore, and engaged before the wind. At half past four the Port au Prince was close on the lee-shore in four or five fathoms water; here she lost her mizen-top-mast, which was shot away, and fell athwart the main-yard, preventing it, consequently from bracing about. This was not her only damage: her mizen was shot down, main-top-sail and top-gallant-sail shot away, fore-top-sail-yard shot down, jib and fore-top-mast stay-sail halliards carried away, and most of her braces and bowlines the same. In this situation, on a lee-shore, she was obliged to discontinue the engagement. The Lucy, who had not received so much damage in her rigging, had hauled off some time before, and made sail. The enemy seeing this, hauled off on the same tack. The Port au Prince immediately bent a new main-top-sail, when the Astræa, finding she did not gain ground, wore ship and stood in

for Paita. The Port au Prince was not able to follow her, and renew the action, on account of her fore-cap being shot away, besides the other damage in her rigging and hull. She had only one lad killed by a grape shot, which wounded him miserably: he lived about an hour. Three others were slightly wounded. A few following days were employed in repairing damages. The Port au Prince procured a fresh supply of shot from the Lucy, which, being in want of provisions, received the whole of the stock from the prize, which was then ordered to proceed to James' Island, one of the Gallipago Islands.

On Tuesday, the 8th, in the afternoon, being to windward of Paita, the two ships bore up for the roads, where the Astræa was seen hauled close up in the head of the bay: they immediately stood in, and recommenced action with the frigate, which was continued for more than an hour, during which the Port au Prince received considerable damage. As the Astræa was hauled in shore, firm as a battery, with springs on her cables, her shot were sure to tell; and as the two ships were obliged to engage her under weigh, they found it impossible to take her. Two carronades were dismounted on the quarter-deck of the Port au Prince: she had also one man killed by an 18-pounder, which came through the bends into the cock-pit.

The two ships now stood out of the bay in company, proceeded on their voyage, and on Wednesday the 16th made Chatham Island, one of the Gallipagos. On the following day they came to an anchor, but saw no signs of the prize that had been ordered to proceed to this quarter, nor ever afterwards heard of her. Whilst at this place some turpin (land-tortoise) was procured from on shore; and all the plate and dollars, which had been taken by the two ships in company, were equally divided between them.

On Sunday, the 3d of November, having parted company with the Lucy, the Port au Prince gave chase to one of three ships which appeared in sight, and coming up, found her to be the American ship Neutrality, Captain Foulger; the other two were the Britannia and British Tar, of London. The American had been in Paita since the engagement with the Astræa, and from her account it appeared that the frigate was commanded by a Frenchman, and had on board several of the deserters from the Port au Prince. She had received orders from the viceroy of Peru to run aground, if she were hard pressed by an enemy. In the late engagement she was much damaged in the hull; her fore-top-mast was shot away,

forty hands killed, and one hundred and twenty wounded. She would in all probability have struck, had she not heard from the deserters that the Port au Prince was very deficient in men and shot.

The ship had now arrived on her whaling ground, and kept therefore a good look out for whalers, according to her instructions. Till the latter end of January, 1806, she kept her cruize between the latitudes 1. 10. S. and 00. 20. N. but, owing to the scarcity of whales, had very little success. On the 22d of this month, by the advice of Mr. Brown, the whaling-master, she proceeded to shift her whaling ground more to the northward and eastward. During this interval no particular transaction occurred, except that Mr. Johnson and Mr. Bernard, who, it may be recollected, were the first and second mates of the Minerva, (the South whaler whose crew had mutinied,) went on board the Rebecca, bound shortly for England.

On Saturday, the 1st of February, in latitude 00. 14. S. longitude 81. 50. W. she espied land, and accordingly steered in for it : at eleven, A. M. however, she tacked ship, and stood to windward, with a view of getting to the isle of Plate, it being considered a good whaling ground. She made this isle on Tuesday, the 4th, and perceiving a sail to windward, sent three boats after her, took her, and found her to be the San Pedro, in ballast, bound to Point St. Helena for salt. On Thursday following, still keeping a look out for whales, she fell in with a strange sail, boarded her, and found her to be the Spanish brig Santa Rosa del Carmo, laden with salt, flour, and tallow. She took her along side, discharged her of her cargo, and the next day, putting twenty prisoners on board of her, gave her up as a cartel.

On Friday, the 14th, she captured the Transito brig, from Tomaco, bound to Paita, laden with cocoa-nuts ; and on Monday following she stood into Tacames roads, to procure fresh provisions, where she came to an anchor in the afternoon, with the two prizes in company. Here three armed boats were sent on shore, who, after a time, returned laden with oranges, limes, plantains, pine-apples, &c. as also a pig and a goat. They went on shore again the next day and procured two bullocks and an additional quantity of fruit. As no convenient watering-place was to be found here, the ship got under weigh, on Thursday, the 20th, and steered farther north, towards Tola, and on the Sunday following came

to an anchor in Tola roads. In the afternoon a letter was sent to the governor, requesting stock: he very politely complied, and the boat returned with six pigs, a number of fowls, &c. The next day she took a canoe, laden with jerk beef and pork; but Captain Duck understanding that it belonged to the governor, immediately liberated it, by way of return for his politeness. It might have been mentioned before, that while at Tacames a relation of the governor requested a passage to Tola, which the captain readily complied with, entertained him very well on board, and set him safe on shore at that place. This circumstance, no doubt, in a great measure, gave rise to the unusual civility of the governor.

During the time the ship remained at this place, the officers were very well received and entertained at the governor's house. He was a very gentlemanly old man, kept a good table, and was happy to see his friends. He had an only daughter, a very agreeable girl, of about sixteen, who had just come from a nunnery, where she had received her education. She was greatly concerned at hearing of the depredations committed by the Port au Prince, particularly at Hilo, where the church was plundered of its consecrated vessels. The attack which had been meditated upon the nunnery to the southward of Calao shocked her extremely; she lifted up her hands and eyes, uttered some expressions in Spanish, and laboured for a little time under considerable agitation. She expressed, in tolerably good English, her sentiments upon these subjects, in particular to young Mariner, then about fourteen years of age, and told him she was quite certain his ship would never again reach England. Among other things she asked him if he had any hand in robbing the church at Hilo; to which, when he replied jocosely that he only knocked down as many images as he could reach, she predicted that he would never again see his father and mother, and that the ship and all the crew would certainly be destroyed, as a just judgment from God, for the heinous sacrilege committed by them.—Mariner told her, that if she were in England she would stand a chance of being punished for a witch: the observation produced a laugh, accompanied by a pretty smart box on the ears. So great a favour, from so fair a hand, could not but be received in good part; he accordingly took the first opportunity of going on board and bringing her a cheese, as a present (the scarcity of the article rendering it valuable at this place.) She, who would not be behindhand in generosity, taking a pair of gold

buckles from her shoes, gave them to him, but not without reminding him that he would never again see home ; and that the buckles, which she presented merely as an acknowledgment, would not long be of service to him. He little thought at this time that her prediction was destined to be for the most part fulfilled, and that by mere hair-breadth escapes, his good fortune, after a lapse of years, would bring him through unforeseen difficulties and dangers, home to his native country, though never to the sight of his mother, who died during his absence, leaving his father to reflect on the uncertain fate of a son, whom he could scarcely hope to see again.

CHAPTER II.

The ship departs from Tola—Anchors in Chatham Bay—Captures a Spanish brig—Catches four whales, making up the number of fifteen—Cuts a brig out of St. Blas—Question concerning the propriety of looking out after certain richly laden vessels—Remarks—Arrives at Ceros Island—Illness of Captain Duck—Information respecting a Spanish sloop of war, laden with tribute money—Death of Captain Duck—The command of the vessel falls to Mr. Brown—Funeral of Captain Duck—Ship sails from Ceros—Takes a fresh departure from Guadaloupe—Arrives at the Island of Owhyee—Sails again, and arrives in Anahooroo Bay, at Woahoo—The chief refuses permission to enter the close harbour—Sails for Otaheite—Gets too much to the westward, and makes for the Tonga Islands—Anchors for the last time at the Island of Lefooga—Mutiny and desertion of four men—Farther desertion of fifteen others—Suspicious appearance of the natives—Their first plan to take the vessel unsuccessful—Natives assemble on deck in great numbers—Signal of attack—Mr. Mariner runs into the gun-room, and, meeting with the cooper, they determine to blow up the vessel—Their intention accidentally prevented—In the meantime general massacre upon deck—Mr. Mariner and the cooper brought before the chief—Mr. Mariner is sent on shore—The state of his mind at this period—Finds Mr. Brown on the beach murdered—He expects to be killed and eaten—Is brought before the king—The ship is run aground by the king's orders.

AFTER wooding and watering the ship at Tola, and procuring about fourteen bullocks, six pigs, and a quantity of fruit, she weighed anchor and made sail, leaving the brigs behind, after having stripped them of their anchors, cables, sails, &c.

Finding the leak increase, she proceeded towards the island of Cocos, to careen. On Friday, the 14th of February, at sunset, this island appeared W. ½ S. twelve leagues, and the next day she came to an anchor in Chatham Bay. The water casks being sent on shore to fill, they began to careen the ship. On running the guns over to starboard, and heeling the ship four streaks, the leak was found to proceed from a graving-piece not being properly secured under the forechains. The copper under the larboard bow was found to be in a bad state; it was accordingly stripped off, and

¾-inch board was used for sheathing. On Tuesday, the 18th, the principal leaks were considered to be pretty well stopped, and the ship was therefore righted. After wooding, watering, and painting, she weighed anchor on the 25th, and made sail towards the whaling ground.

On Saturday, the 5th of March, having made Pan de Azucar, which bore N. six or seven leagues, she recommenced her whaling cruize, but which, notwithstanding the most diligent look out during the lapse of two or three weeks, was very unsuccessful; and hence the men began to be exceedingly discontented.

On Wednesday, the 30th of March, she captured the Spanish brig Santa Isidora, Captain Josef Evernzega, from Guiàquil, bound to Acapulco, laden with cocoa. At meridian the land off Acapulco bore N. distance seven or eight miles. The next day the captain of the brig and ten other prisoners were sent on board their own long-boat, and all preparations were made to dispatch the prize to Port Jackson. The following day the Port au Prince stood off from the land, with the prize brig in company: the brig's small boat was given to the remainder of the prisoners, and they were sent on shore, with the exception of the Spanish carpenter, who was detained in the prize, and also one man who entered for the ship. On this day Mr. M'Farlane, the surgeon, deserted. The following day Mr. John Parker received charge of the brig, with orders to proceed to Port Jackson, and with proper instructions for selling the vessel and cargo: he was allowed ten hands and four months provisions. At eight A. M. she parted company. The Port au Prince now kept plying to windward, keeping a good look out for whales.

On Monday, the 12th of May, she caught four whales, which, together with what had been caught before at sundry times, made up the number of fifteen, being the whole that were taken during the voyage. From this period till June no circumstance transpired worthy of notice.

On Tuesday the 3d of June, Cape Corientes bore S. and by E. seven or eight leagues: the ship stretched into St. Blas, and, when close in, discovered a merchant vessel lying at anchor, apparently almost ready for sea. The Port au Prince immediately tacked ship and stood out to the Maria Islands, under American colours; for it would have been impossible to have cut this vessel out from her present station, protected, as she was by a strong fort at the

top of a hill, under which the vessel lay at anchor. The next day a boat was sent off to the rock Pedro de Mar, to watch the motions of the ship.

On Monday the 9th, the boat returned, and reported that there was a man of war brig at anchor outside of the merchant vessel. The boat was again despatched for farther information. The rainy season was now set in, commencing with heavy rains, thunder, and lightning. On the Monday following the boat returned again, with information that the man of war brig had hauled into the mole. The merchantman was still riding at anchor, seemingly ready for sea. The boat was despatched a third time; but she returned on the Wednesday following, when every thing was still in the same state. It was now resolved to make all sail, and steer for St. Blas, with intention of cutting out the ship in the night. At ten P. M. the Port au Prince approached the rock Pedro de Mar, to be in readiness. At this time there came on a heavy squall with thunder, lightning, and much rain. Towards midnight it fell calm, and the boats were prevented from effecting their purpose: they were, however, sent to the rock, to be in readiness to pursue their object the following night. Before day-break, a small land wind springing up, the Port au Prince got off from the land without being discovered. As soon as day-light appeared, the boats perceived, from the rock, that the vessel had attempted to come out, but being becalmed, had dropped anchor five or six miles from the batteries. One boat was immediately despatched to the Port au Prince, to inform her of the circumstance, whilst the two remaining boats proceeded to take possession of her. At noon, a fresh breeze springing up, the Port au Prince made all sail, and steered towards St. Blas. At three P. M. the boats took possession of their expected prize, which proved to be the corbeta Santa Anna, Captain Francisco Puertas, laden with pitch, tar, and cedar boards, bound to Guiaquil. The Spaniards had cut their cable, and made an attempt to run in under the batteries, but the boats taking possession of her in time prevented that intention. At day-light the following morning twenty prisoners were sent on shore in the long-boat: two negroes and two Spaniards, who entered for the Port au Prince, were retained.—The two negroes would have been sent on shore also, but they fell on their knees, and begged and prayed hard to be kept on board; the captain of the prize was, indeed, very anxious that

they should be sent on shore, as they were the property of the owner; but Captain Duck's humanity would by no means consent to this; for they clasped his knees, and entreated him with such earnest looks and words of persuasion, that although he had no use for them, he could not but listen to their request: they afterwards turned out to be very honest, faithful fellows. From the prize were taken two bullocks, a pig, two hundred weight of bread, a quantity of jerk-beef, fowls, pumpkins, and one hundred and seventeen dollars and three quarters. The command of the prize was given to Mr. Maclaren, with twelve hands, besides a Spaniard, to navigate her, with orders to proceed to Port Jackson, and proper instructions how to act on his arrival there.

On the 23d of June the Spaniard on board informed the captain that two vessels were expected daily at Acapulco, from Guiaquil. They were laden with cocoa, and had sailed from the latter place but a few days after the Santa Isidora. The question of propriety in looking after these vessels now occasioned a dispute between Captain Duck and Mr. Brown, the whaling-master. The captain was of opinion that these vessels should be looked after, although contrary to their instructions: Mr. Brown, on the other hand, contended that the whaling cruise should alone occupy their attention, although the ground appeared so bad. It was, however, at length determined that the Port au Prince should proceed for the island of Ceros, to make up for her ill success in her whaling cruise, by laying in a cargo of elephant oil and seal skins, this being part of her instructions. The two vessels laden with cocoa were therefore not waited for, although they would undoubtedly have been rich prizes. Here it may with propriety be remarked, that had the Port au Prince been fitted out alone as a privateer, she might have made a good voyage; or had her instructions been in such discretionary terms that the captain could have acted according to his own judgment, she might equally have made a successful cruise. But having two objects in view, the attention being divided between them, and all operations being fettered by the rigidness of the instructions, her success was far less than what it otherwise would have been.

No circumstance of importance occurred up to the 30th of July, when the island of Ceros appeared within sight, bearing N. W. ½ N. twenty miles. The following day a boat was sent on shore at

one of the San Benito islands : she brought back information that he place was well stocked with sea-elephants and seals. In the mean time the ship proceeded towards the island of Ceros, and on Friday, the 1st of August, she came to an anchor at the S. E. part of that island.

On Sunday the carpenter was employed in examining the state of the vessel, and after ripping off the copper from the bows, and taking down the filling pieces, the wood-ends and some of the planks were found very much decayed. In the afternoon Captain Duck, finding himself very ill, went on shore. The next day the carpenter discovering a plank very much eaten by rats, he removed it altogether, and replaced it with a new one.

On Thursday, the 7th of August, the O'Caen, an American ship, from Boston, came to an anchor at this island. This vessel brought information that a Spanish sloop of war was at anchor in an inlet, about three days sail to the northward, on the coast of California. She had been sent by the viceroy of Peru to receive the tributes from the different governors on that coast ; but on her return, being very leaky, and her crew in a bad state of health, she was under the necessity of putting into that place to refresh, till assistance could be procured from Acapulco. These tributes were partly in money and partly in valuable furs ; and a very rich prize, no doubt, she would have proved, and very easily taken, had not untoward events ordered matters otherwise. The people, of course, were eager to possess themselves of so excellent a prize ; and Capt. Duck, anxious to study the real interest of the owners, although by infringing upon the strict sense of their instructions, promised the crew to go in pursuit of their so much wished for object, as soon as he felt himself a little better. He did not live, however, to execute his intentions ; for he died on Monday, the 11th of August, at half past seven in the afternoon. The command of the vessel now devolved on Mr. Brown, whaling-master, who very much disappointed the expectations of the men, by refusing to look after the sloop of war ; urging as his reason, that the ship was in a very leaky state, and withal deficient in shot. He moreover stated his intention of proceeding to the Sandwich islands, to put the ship in such a condition as to enable her to proceed to Port Jackson, for a thorough repair.

On Wednesday morning, the 13th of August, Captain Duck was buried on shore : the captain and crew of the O'Caen attended the

ceremony. A cedar board was erected at the head of the grave, in place of a tomb-stone, on which the name, age, and profession of the deceased was carved out: he was, indeed, a very worthy man, bore a most excellent character, and was much lamented by the crew, many of whom shed tears of unfeigned sorrow on the occasion. In the afternoon of this day the conduct of Mr. Brown was considered very unwarrantable, as he obliged the men, notwithstanding all remonstrances, to try out oil, though several of them refused; swearing they would not work, unnecessarily, on a day rendered solemn by the burial of their captain. All this served to increase the general discontent on board.

On Saturday, the 23d of August, the Port au Prince weighed anchor, having laid in a considerable quantity of oil, and stood out of the bay. The O'Caen still lay at anchor. On Monday, the 25th, she came to an anchor at the Benito islands, where she remained till Monday, the 15th of September, having salted and laid in 8338 seal skins. During this time she received from the captain of the O'Caen a present of two deer, of which he had discovered a considerable number in the interior of the island.

On Monday, the 15th of September, the Port au Prince weighed anchor. The following day the ship was found to make more water than usual, from a leak in her larboard bow. On Wednesday the island of Guadaloupe appeared within sight, in lat. 28. 48. N. long. 118. 30. W. bearing N. N. E. four or five leagues. The leak was now found to have increased two inches per hour more than its usual quantity. The next day a boat was sent to sound under the lee of the island for an anchorage; she returned, however, with a very indifferent account of it, and reported to have found neither seals nor sea-elephants.

On Friday, the 19th of September, the ship stood out to sea, taking a fresh departure from this place, for the island of Owhyee. The leak was now found to have increased so as to be at the rate of seventeen feet in twenty-four hours. On Saturday the 27th, it was found to be considerably decreased; although it had been blowing fresh for three days.

On Sunday the 28th of September, at 6 A. M. Owhyee appeared within sight, bearing W. by N. 20 leagues: the ship was now hauling up for the north end of the island. During the night she kept a shore course: several lights were perceived in different parts of the island. The next day at noon a number

of the natives came on board, and shewed tokens of great friendship. At eight o'clock in the evening the ship anchored in Toeigh bay, and traded with the natives. On Thursday the 9th of October she weighed anchor and made sail from Owhyee, for Woahoo; and on Friday at noon came to an anchor in Anahooroo bay. Whilst waiting for an opportunity to enter the close harbour, the inhabitants came on board and traded. In the mean time, the chief of the island, hearing that they had a sick man on board, refused them permission to enter the close harbour, being afraid of introducing disease into the country, which calamity had happened on a former occasion, from an American ship. Although the sick man died a few days afterwards, the permission was not granted.

On Sunday the 26th of October, the vessel being plentifully stocked with hogs, fowls, plantains, sweet potatoes, tarra, &c. she weighed anchor, and proceeded towards Otaheite, having received eight of the natives on board, who offered their services, as she was in want of hands on account of the leak. This last mentioned island was the nearest where assistance was to be expected. As she proceeded on her course, the leak was alarmingly increased to the rate of nine inches and a half per hour. In order to ease the ship, it became necessary to remove the carronades from off the quarter-deck, down below; the try-works were also taken down, and the bricks thrown over-board.

On Tuesday the 18th of November, as well as several days preceding, the pumps were obliged to be worked every half hour out of two. By this time finding she had missed Otaheite, by reason of an adverse current, she steered to the westward for the Tonga islands, and on Thursday the 27th of November saw that part of them called the Hapai islands, bearing W. 12 miles. The leak had now increased to eighteen inches per hour.

On Saturday, the 29th of November, 1806, at 4 P. M. the Port au Prince brought to, for the last time, in 7 fathoms water at the N. W. point of one of the Hapai islands, called Lefooga, in the same place where Captain Cook had formerly anchored. In the evening a number of Indian chiefs came on board with a large barbacued hog, and a quantity of ready dressed yams, as a present to the ship's company: with them came a native of Owhyee, who spoke a little English, which he had formerly learned on board an American ship, that had taken him from the Sandwich islands to Manilla, and thence had brought him to the Tonga islands. This man, whose name

was Tooi Tooi, and whom we shall hereafter have occasion to speak of, endeavoured, by all the means of expression that lay in his power, to convince the ship's company that the natives were disposed towards them in the most friendly manner. Another Sandwich islander, however, whom the Port au Prince had brought along with her, as may be recollected, with seven others, from Anahooroo bay, declared his opinion that the Indians had hostile intentions, and he advised Mr. Brown to keep a watchful eye over them, and even to send all out of the ship, excepting a few chiefs, by treating whom in a friendly way, the produce of the islands might be procured. Mr. Brown, however, disregarded this sage admonition, ordered the man to quit the quarter-deck, and even threatened to flog him—a treatment which the poor fellow little deserved, for his opinion of the natives was but too well founded, although his less honest countryman Tooi Tooi had spoken so well of them: and had not Mr. Brown unfortunately been above receiving good advice, the Port au Prince might again have reached England in safety, and thus he might have preserved his own life, and the lives of many others.

On Sunday morning, the 30th of November, the men were ordered to be busily engaged in careening the vessel, at which they all demurred, and some absolutely refused, being desirous of going on shore, as they had been accustomed to do, on Sundays, at whatever place they had touched at during the voyage; and to this they were further encouraged by the pernicious invitations of the natives. It is indeed sometimes extremely difficult, under such circumstances, to preserve good order and prompt obedience among the men; and yet the state of the ship, at this time, perhaps, fully required the greatest exertions, and the most watchful care. Mr. Brown, irritated by these symptoms of discontent, the fault of which was in no small degree to be laid to his own account, seemed to have less use of his own judgment, at a time when he required it most. The men came aft, to request permission to go on shore: this he peremptorily refused, telling them they might go to H—ll if they pleased, but that they should not go on shore till the work was done on board, and ordered them immediately to quit the quarter-deck: they instantly complied. A short time after James Kelly jumped up on the gang-way with a Spanish stiletto in his hand, and swore by G— he would run the first ——— through who attempted to stop him; he then hailed a canoe: his example

was instantly followed by three others, George Wood, (the carpenter's mate, who swore he would never rig the pumps again,) William Baker, and James Hoay, taking with them all their clothes. Not much time elapsed before fifteen others took the same step. In the afternoon the remainder of the crew came aft, with a complaint that a considerable number of the natives had assembled between decks, armed with clubs and spears, and whose behaviour gave ample grounds to suspect that they intended to take the vessel. This was indeed their object, having already digested their plan, which Mr. Mariner afterwards learned from a young chief named Vaca-ta-Bola: it will be well to relate it here in its proper place, although they did not at this time succeed. During the present interval, Vaca-ta-Bola and another chief were sitting in the cabin with Mr. Brown, Mr. Dixon, and Mr. Mariner. Whilst they were here a canoe was to come under the stern, and Vaca-ta-Bola was to rise up suddenly and call out with seeming great earnestness to the people in the canoe; on which it may be supposed that Mr. Brown and Mr. Dixon would naturally turn their heads, out of curiosity, to see what was going forward in the canoe, at which moment the two chiefs were to knock them down, with short iron-wood clubs, which they had concealed under their dress. Before the canoe arrived, however, Mr. Mariner happening to go into the steerage was met by the men, who were coming, as before stated, to inform Mr. Brown of the threatening appearance of the natives. Mr. Brown seemed at first not much inclined to pay attention even to this new warning of danger; but when Mr. Mariner assured him that what the men stated was correct, and that, at all events, it would be but common prudence to inquire into it, and satisfy their apprehensions, he went upon deck, leading Vaca-ta-Bola by the hand: Mr. Dixon and the other chief followed. During this time Mr. Mariner could not help observing that the two chiefs turned pale, and were evidently much agitated; which he attributed to fear, occasioned by the bustle which appeared, without their understanding the cause: though the truth was they imagined their plot discovered, and their fate inevitable. When they arrived upon deck, and were given to understand that Mr. Brown did not like to have so many men on board armed with clubs and spears, they pretended to interest themselves very much in throwing their arms overboard, and in ordering the natives out of the ship. Mr. Mariner, in the mean while, noticed that they took great care not to throw

away the best and most handy clubs, but contrived to get them safe into the canoes, by passing them from one to another: this he also attributed to a wrong motive, imagining that they wished to save them merely on account of their goodness, whilst the bad ones they threw away without reluctance. Mr. Brown, with a view of wearing also a pacific appearance, ordered the tomahawks, boarding pikes, and other arms, to be removed below.

In the evening, after the natives had gone on shore, the carpenter and sail-maker spoke to Mr. Brown on the propriety of having the muskets up, and placing centinels on deck to keep the natives off, as their number prevented them from working; but, unfortunately, too self-willed and obstinate in error, he treated every wholesome admonition with indifference, and accordingly no such measures were taken.

The following fatal day, Monday, the 1st December, 1806, at eight o'clock in the morning, the natives began to assemble on board, and soon increased to 300 in different parts of the ship. About nine o'clock Tooi Tooi, the Sandwich islander, before mentioned as having endeavoured to inspire the ship's company with a good opinion of the friendly disposition of the natives, came on board, and invited Mr. Brown to go on shore and view the country: he immediately complied, and went unarmed. About half an hour after he had left the ship, Mr. Mariner, who was in the steerage, went to the hatch for the sake of the light, as he was about to mend a pen; looking up, he saw Mr. Dixon standing on a gun, endeavouring by his signs, to prevent more of the natives coming on board: at this moment he heard a loud shout from the Indians, and saw one of them knock Mr. Dixon down with a club: seeing now too clearly what was the matter, he turned about to run towards the gun-room, when an Indian caught hold of him by the hand: he luckily escaped from his grasp, ran down the scuttle, and reached the gun-room, where he found the cooper: but considering the magazine the safest place, they ran immediately there; and having consulted what was best to be done, they came to the resolution of blowing up the vessel, and, like Samson of old, to sacrifice themselves and their enemies together. Bent upon this bold and heroic enterprise,* Mr. Mariner repaired to the gun-room

* Lest this should be thought a rash and presumptuous conduct, as sacrificing their own lives unnecessarily, it should be considered that it would be

to procure flint and steel, but was not able to get at the muskets without making too much noise, for the arm-chest lay beneath the boarding-pikes, which had carelessly been thrown down the scuttle the preceding evening: the noise occasioned by clearing them away, as the uproar above began to cease, would undoubtedly have attracted the notice of the Indians; he therefore returned to the magizine, where he found the cooper in great distress from the apprehension of his impending fate. Mr. Mariner next proposed that they should go at once upon deck, and be killed quickly, while their enemies were still hot with slaughter, rather than by greater delay subject themselves to the cruelties of cooler barbarity.—After some hesitation, the cooper consented to follow if Mr. Mariner would lead the way. The latter thereupon went up into the gun-room, and lifting up the hatch a little, saw Tooi Tooi and Vaca-ta-Bola examining Captain Duck's sword and other arms that were in his bed-place. Their backs being turned, he lifted off the hatch entirely, and jumped up into the cabin: Tooi Tooi instantly turning round, Mr. Mariner presented his hands open, to signify that he was unarmed and at their mercy: he then uttered *aroghah!* (a word of friendly salutation among the Sandwich islanders) and asked him partly in English, and partly in his own language, if he meant to kill him, as he was ready to meet his fate. Tooi Tooi replied in broken English, that he should not be hurt, as the chiefs were already in possession of the ship, but that he wished to be informed how many persons there were below, to which Mr. Mariner answered, that there was only one, and then called up the cooper, who had not followed him the whole way.—Tooi Tooi led them upon deck towards one of the chiefs who had the direction of the conspiracy. The first object that struck Mr. Mariner's sight, on coming upon deck, was enough to thrill the stoutest heart: there sat upon the companion a short squab naked figure, of about fifty years of age, with a seaman's jacket, soaked with blood, thrown over one shoulder, on the other rested his iron-wood club, spattered with blood and brains,—and what increased the frightfulness of his appearance was a constant blinking with one of his eyes, and a horrible convulsive motion on one side of his mouth. On another part of the deck there lay twenty-two bodies

almost a certain preventive of such conspiracies for the future, when those on shore would witness the sudden and awful fate so unexpectedly attending the perpetrators.

perfectly naked, and arranged side by side in even order. They were so dreadfully bruised and battered about the head, that only two or three of them could be recognized. At this time a man had just counted them, and was reporting the number to the chief, who sat in the hammock-nettings; immediately after which they began to throw them overboard. Mr. Mariner and the cooper were now brought into the presence of the chief, who looked at them awhile and smiled, probably on account of their dirty appearance. Mr. Mariner was then given in charge to a petty chief to be taken on shore, but the cooper was detained on board.

In his way to the shore the chief took his shirt from his back. The circumstance of his having just escaped death was by no means a consolation to him: reserved for he knew not what hardships, he felt his mind hardened by a sort of careless indifference as to what might happen; if he had any consoling hope at all, it was that he might be going on shore to fall by the club of some sanguinary chief not sated with that day's slaughter. His companions, for ought he knew, were all killed; at least, he was morally certain that himself and the cooper* were the only persons living of all who were on board at the time this most bloody massacre was perpetrated: and as to those, who, from bad or injudicious motives, had left the ship the day before, they were probably, by this time at least, secured, and waiting, like himself, with anxious desire to know whether speedy death or degrading slavery was to be their portion.

In a little while he was landed, and led to the most northern part of the island, a place called Co-oolo, where he saw, without being much affected at the sight, the cause of all that day's disasters, Mr. Brown, the whaling-master, lying dead upon the beach: the body was naked, and much bruised about the head and chest. They asked Mr. Mariner, by words and signs, if they had done right in killing him;—as he returned them no answer, one of them lifted up his club to knock out his brains, but was prevented by a superior chief, who ordered them to take their prisoner on board a large sailing canoe. Whilst here, he observed upon the beach an old man, whose countenance did not speak much in his favour, pa-

* There were two others, the boatswain, and one of the crew, who were on board at the time, and also escaped; but they were taken on shore before Mr. Mariner and the cooper made their appearance upon deck. This circumstance he did not know till some time afterwards.

rading up and down with a large club in his hand. At this time a boy, who had just come into the canoe, pointed to a fire at a little distance, and addressing himself to Mr. Mariner, pronounced the word *máte** (meaning to kill,) and made such signs that could give him to understand nothing less than that he was to be killed and roasted: this idea roused him from his state of mental torpor, and gave him some alarm, which was not lessened by the sight of the old man just mentioned, who appeared in no other light than that of an executioner waiting for his victim. About half an hour afterwards a number of people came to the canoe, landed him, and led him towards the fire, near which he saw, lying dead, James Kelly, William Baker, and James Hoay, three of those who had first mutinied. Some hogs were now brought to be cooked; and Mr. Mariner was pretty well undeceived respecting what he had understood from the gestures of the boy in the canoe, who, it was now sufficiently evident, merely meant to imply that some of Mr. Mariner's countrymen lay dead where he pointed, and that they were going to roast or bake some hogs there.

From this place he was led towards the island of Foa. On the way they stopped at a hut, where they stripped him of his trowsers, notwithstanding his earnest solicitations to retain them; for he already felt the effect of the sun upon his back, and dreaded a total exposure to its heat. He was now led about bare-footed, and without any thing to cover him, the heat blistering his skin in a most shocking manner. Every now and then some or other of the natives came up to him from motives of curiosity, felt his skin to compare it with their own, or likened it rather (as he afterwards understood) to the skin of a scraped hog, from its whiteness: from malice or rather wantonness they spat upon him, pushed him about, and threw sticks and cocoa-nut shells at him, so that his head was cut in several places. After having thus tantalized and led him about for a considerable length of time, as fast as the soreness of his feet would permit him to walk, a woman happening to pass near at hand, from motives of compassion gave him an apron made of the leaves of the chee-tree, with which he was permitted to cover himself. Coming at length to a hut, they entered

* The word *máte* (pronounced something like *mártay*) is the common word throughout the South Sea Islands for "to kill;" and Mr. M. had learnt it at the Sandwich Islands.

and sat down to drink cava,* putting him in a corner, and desiring him by signs to sit down, it being considered very disrespectful to stand up before a superior; the principle of which point of etiquette will be explained in another place. Whilst his persecutors were thus regaling themselves, a man entered the hut in great haste; and having said something to the company, took Mr. Mariner away with him. As they were going along they met one of the Sandwich islanders, whom the Port au Prince had brought from Anahooroo Bay, who gave Mr. Mariner to understand that Finow, the king of the islands, had sent for him. When he arrived in the king's presence, the king beckoned to him, and made signs that he should sit near him. As he entered the place, the king's women, who sat at the other end of the room, at the sight of him in the deplorable condition in which he was, with one voice uttered a cry of pity, beating their breasts, and exclaiming, *O yaoo! chiodofa!* Alas! poor young man! Fortunately for Mr. Mariner, Finow had taken an extraordinary liking to him from the first moment he had seen him on board; he thought he was the captain's son, or at least a young chief of some consequence in his own country; and he accordingly had given orders, that if they found it necessary to kill the white men, they should, at any rate, preserve Mr. Mariner's life. The king put his nose to his forehead (a mark of friendly salutation;) and soon after observing that he was very dirty, and much wounded, he desired one of his women attendants to take him to a pond within the fencing of the house, where he might wash himself. Here he made himself as clean as mere water could make him; but finding the dirt did not come readily off his feet, she brought some sand, and began to scrub them with it: when he complained that this hurt him, she said something, which, at that time, he did not clearly understand, implying, that such was the Tonga mode of washing. Being now pretty well washed, he again came in presence of the king, and was sent to the other end of the house, where he was oiled all over with sandal-wood oil, which felt very agreeable, alleviating the smart of his wounds, and greatly refreshing him. He now received a mat to lie down on, where, overcome by fatigue, both of mind and body, he soon fell fast asleep. During the night he was awaken-

* An infusion of the root of a species of the pepper plant, the mode of preparing which, and ceremony of drinking it will be described hereafter in a more proper place.

ed by one of the women, who brought him some baked pork and some yam ; but being somehow prejudiced against the pork, lest it should be human flesh, he did not taste it, but ate heartily of the yam, not having tasted any thing since breakfast the preceding day.

On getting up the next morning, he was much surprised at perceiving every body with their heads shaved : a practice which is always adopted at the burial of Tooitonga, a great personage hereafter to be described, whose funeral was performed that day.

In the course of the morning Finow took him on board the ship, where he was much gratified in meeting several of the crew, who had been ordered on board to bring the ship close in shore. The king's orders being understood, they cut the cables and worked her in shore, through a very narrow passage, so full of rocks and shoals, that, untried, it would have been considered unnavigable. Through the medium of Tooi Tooi the king had been previously informed, that unless his men (which were about 400 in number) were to sit down, and remain perfectly quiet, it would be impossible to work the ship, the Englishmen being only about fourteen in number. The moment Finow had given orders to his men, he was most implicitly obeyed ; they sat down, and not a word was spoken, nor the least perceptible noise made by them during the whole time, no more than if none of them were on board. The ship was brought within half a cable's length of the shore, through the narrow passage just mentioned, and run aground according to Finow's orders.

CHAPTER III.

The ship plundered by Finow's orders—Accidents on board—The ship burned—Guns hauled on shore—Visit to the island of Whiha—Surprise of the natives at the sight of a watch—Mr. Mariner deprived of his books and papers, as being considered instruments of witchcraft—Anecdote of the missionaries—Remarks on the present state of the islands, compared with that when Captain Cook visited them—Political history of the islands during the foregoing twelve or fifteen years, viz. *Expedition to the Fiji Islands—Insurrection at Tonga—Assassination of the king—Civil war—Return of the expedition to the Fiji Islands, which joins the insurgents—Finow conquers the Hapai Islands—His cruelty towards his prisoners—Annual invasion of the Island of Tonga*—Mr. Mariner and his companions receive orders to join an expedition against the Island of Tonga, and to employ the guns—Anecdote of an insane woman—Finow's fleet sails for Namooca—The fleet arrives off a consecrated place at Tonga—Description of a ceremony called Toogi—Preparations for battle—Description of the fortification of Nioocalofa.

AFTER the ship was run aground, the following two or three days were employed in striking the masts, and conveying on shore two of the carronades and eight barrels of gunpowder; all that remained was too much damaged for use. Many of the natives, in the mean while, were busily engaged in stripping the upper works of their iron, and knocking the hoops off the casks in the hold; iron being a most valuable commodity to them. During these operations the ground tier of oil, the hoops being knocked off the casks, burst out, and suffocated eight of the natives. In consequence of this great discharge of oil, the water in the hold was covered with it to the depth of two feet. Two men, who had struggled out of this body of water and oil, strongly expressed their amazement (as they afterwards explained themselves to Mr. Mariner, when he understood their language) at the difficulty they experienced in rising through the oil: they could swim in the water below easily enough, but as soon as they emerged from the water into the stratum of oil above, the less specific gravity of the latter rendered their ascent difficult. They comprehended the reason, however, very well, as soon as he had learned the language suffi-

ciently to explain it to them. Three other men were at the same time severely wounded, by some butts bursting out on them while they were in the act of knocking off the hoops.

Finow, observing one of the natives busily employed in cutting out the iron fid from the main-top-gallant-mast, and as he was a low fellow, whom he did not choose should take such a liberty, he was resolved to put a stop to his work ; so speaking to a Sandwich islander, who was amusing himself on deck by firing off his musket,* he bade him try to bring that man down from aloft: without the least hesitation he levelled his piece, and instantly brought him down dead: the shot entered his body, and the fall broke both thighs and fractured his skull ; upon which Finow laughed heartily, and seemed mightily pleased at the facility with which it was done. When Mr. Mariner understood the language, he asked the king how he could be so cruel as to kill the poor man for so trifling a fault: his majesty replied that he was only a low, vulgar fellow (a cook ;) and that neither his life nor death was of any consequence to society.†

On Tuesday, the 9th of December, it being spring-tides, the ship floated, and was warped in to low water mark. In the evening they set fire to her, in order to get more easily afterwards at the iron work. All the great guns on board were loaded, and as they began to be heated by the general conflagration they went off, one after another, producing a terrible panic among all the natives. Mr. Mariner was, at this time, asleep at a house near the shore : being soon, however, awakened by the noise of the guns, he saw several of the natives running into the house, in a great fright ; they, no doubt, thought every thing was going to wreck and ruin : seeing their distress, he gave them to understand, by signs, that nothing was to be feared, and that they might go to sleep in safety. After the guns had ceased firing he went down to the beach, and found the ship burnt to the water's edge. He walked to the house again filled with melancholy reflections, and re-

* The Sandwich islanders are pretty well acquainted with the use of fire-arms : their chief had, at that time, 2000 stand of muskets, procured at different times from American ships.

† The lower orders are thought to have no souls, and a cook is considered the most vulgar profession among them ; while a carpenter is esteemed the most respectable.

tiring to his mat, sleep at length brought a temporary relief to his afflictions.

The next day, as soon as it was day-light, the natives flocked to the beach, and by the direction and assistance of Mr. Mariner and some of the crew, got five of the carronades on shore, by tying a rope round them, and dragging them with the main strength of two or three hundred men. A few days afterwards three more carronades were brought on shore in like manner, and also four long guns, but which, on account of their weight, were never afterwards made use of.

About a week now elapsed, without any material circumstance occurring; during which time Mr. Mariner, kept, for the most part, within doors, by the advice of Finow, lest he should be injured by the wantonness or malice of the lower orders, who took every opportunity of insulting him. On the 16th of December, Finow, having a mind to go to the island of Whiha, for the recreation of shooting rats, invited Mr. Mariner to accompany him. The inhabitants of this island made great rejoicings on account of Finow's arrival. He remained there three or four days, spending the time principally in shooting rats* and birds.

One morning during Finow's stay at this island, some of the natives brought to Mr. Mariner his watch, which they had procured from out of his chest, and with looks of curiosity inquired what it was. He took it from them, wound it up, put it to the ear of one of them, and returned it: every hand was now outstretched with eagerness to take hold of it; it was applied in turns to their ears; they were astonished at the noise it made; they listened again to it; turned it on every side, and exclaimed "mo-ooi" (it is alive!) they then pinched and bit it, as if expecting it would squeak out; they looked at each other with wonder, laughed aloud, snapped their fingers, and made a sort of clucking noise with the tongue (expressing amazement.) One brought a sharp stone, for Mr. Mariner to force it open with; he opened it in the proper way, and shewed them the works; several endeavoured to seize hold of it at once, and he who got it ran away with it, and all the rest after him. In about an hour they returned with the watch completely broken to pieces. One had the case, another the broken dial, and

* Rats are frequently used as an article of diet by the lower orders: the chiefs shoot them merely for amusement.

the wheels and works were distributed among them. They then gave him the fragments, and made signs to him to put it together, and make it do as it did before: upon which he gave them to understand that they had killed it, and that it was impossible to bring it to life again. The man who considered it his property exclaimed *mow-mow* (spoiled!) and made a hissing noise, expressive of disappointment; he accused the rest of using violence, and they in return accused him and one another. Whilst they were thus in high dispute there came another native, who had seen and learned the use of a watch on board a French ship; when he understood the cause of their dispute, he called them all *cow valè* (a pack of fools,) and explained, in the following manner, the use of the watch: making a circle in the sand, with sundry marks about its circumference, and turning a stick about the centre of the circle, to represent an index, he informed them that the use of the watch was to tell where the sun was; that when the sun was in the east the watch would point to such a mark, and when the sun was highest it would point here, and when in the west it would point there; and this, he said, the watch would do, although it was in a house, and could not see the sun; and in the night-time, he added, it would tell what portion of a day's length it would be before the sun would rise again. It would be difficult to convey an adequate idea of their astonishment: one said it was an animal, another said it was a plant; and when this man told them it was manufactured, they all exclaimed *Fonnooa boto!* what an ingenious people! All this Mr. Mariner collected partly by their gestures, and afterwards more fully when he understood their language, and conversed with this man, who always prided himself upon his knowledge of the use of a watch, calling himself Papalangi (an European.)

About the 20th of December, Mr. Mariner returned to Lefooga along with Finow. His life was still not only uncomfortable, but often exposed to many dangers, or, at best, he suffered many insults from the wantonness and malevolence of the lower orders.—Tooi Tooi was by no means his friend, but, on the contrary, endeavoured to persuade Finow to kill both him and the other Englishmen; lest a ship should arrive, and learning from them the fate of the Port au Prince, take an ample revenge for the injury done their countrymen: but Finow, fortunately, was not of this opinion; he conceived that white people were of too generous

and forgiving a temper to take revenge, and therefore declined doing them any farther mischief. He had probably acquired this favourable idea of us, from observing that Europeans were not accustomed to knock out the brains of those under their command for trifling offences !

As Mr. Mariner had in his possession a few printed books and some writing paper, he was often found by Finow either writing or reading : one day the latter desired him to give up all his books and papers ; which, when he had done, with the exception of a journal of the voyage, he had the mortification to find that they were ordered to be burnt. On requiring an explanation of this extraordinary conduct, on the part of a man who appeared on other occasions to be so much his friend, he was informed, through the medium of Tooi Tooi, that the king could not, on any account, allow him to practise witchcraft to the injury of the Tonga people ; and that it was well known to the king and many others, that those books and papers were instruments and means of invocation, to bring down some evil or plague upon the country. Mr. Mariner could not very well comprehend Tooi Tooi's interpretation ; but when he afterwards understood the language, the king explained to him his opinion of books and papers, and gave his reasons for that opinion, in the following account.

" Some years ago, on the arrival of an European vessel, one of the white men came to live among them by choice. This man's name was Morgan. He lived for a considerable time on terms of great friendship with the natives, and was much respected by them. Some time afterwards there came another European vessel," (the Duff, Captain Wilson, with the Missionaries,) " and from this ship also there came several white men, to live by choice among them. The white men that came last built a house, in which they used often to shut themselves up, to sing and perform ceremonies, (as Finow expressed it.) Matters went on very well for some time : at length a quarrel ensued between Morgan and the other white men, at first about an iron pot which he wanted to borrow of them, and then about some pigs which they said he had stolen from them : upon this they informed the chiefs that this Morgan had been a bad man in his own country, and was under sentence of banishment for his crimes ; but from the full execution of which he had escaped." (He had actually escaped from Botany Bay.) " The people then began to treat Morgan with every species of

insult, so that his life was very uncomfortable, and often in great danger. Morgan in his turn told the chiefs who *they* were ; viz. that they were men sent out by the king of England to bring a pestilence upon the people of Tonga, and that they accordingly shut themselves up in this house, to perform witchcraft, and make incantations, which was the cause of the pestilence that then raged :" (there was an epidemic disease at the time, which was very fatal among the chiefs, two or three dying every day) " and that all their books were books of witchcraft. The chiefs began to take Morgan's statement into serious consideration ; there certainly was a great mortality among them : the white men often assembled, and sang very loud ; besides which, they would not let the Tonga people be present ; and to prevent them even from peeping through the crevices of the reed fencing of the house, they stopt them up with all kinds of filth, knowing that the cleanliness of the Tonga people would not then allow them even to approach. And the chiefs said to themselves, if these people are doing no harm why do not they allow us to be present? we do not conceal our ceremonies from them, why do not they expose theirs to us ? In the mean while Morgan said to the chiefs, ' You see the effect of their incantations ; several of you are dying every day ; by and by you will be all cut off, and the king of England will take possession of your islands ; for although you have the remedy in your power, you will not make use of it.'—The chiefs took the alarm in time ; they rushed upon the white men, and killed all but three,* who were at that time under the protection of Veachi ;" a great chief hereafter to be noticed.

Such was the cause of the fate of the Missionaries, as related by the king to Mr. Mariner, who often afterwards heard the same relation from other chiefs. He inquired what became of the three that were under the protection of Veachi, and learnt that they were killed during a civil war : they might indeed have made their escape, along with some natives who invited them into a canoe, which was going to another island, but they chose to remain ; urging for their reason that they had not quarrelled with any of the Tonga people, and that consequently they should not be hurt ; the others informed them, however, that it was the Tonga custom not

* From the Transactions of the Missionary Society," it appears that only three were killed.

only to kill an enemy, but also all his friends and relations, if possible : the three Missionaries then replied that as they had done no harm, and meant no harm, their God would protect them : at this moment, a party of natives, who were lying in wait in a neighbouring thicket, rushed out and killed them with their spears. The natives in the canoe pushed off from the shore, and made their escape. How necessary it is to know the customs of the country ! how baneful it is to be presumptuous ! Our best intentions may be ruined by the ignorance of the one, and influence of the other.

But to return from this digression ; Mr. Mariner, and his companions, ignorant of the language of the country, and of the customs of the people, were often much distressed for want of food : sometimes indeed it was brought to them, but often not ; sometimes they were invited by the natives to walk into their houses and eat with them ; but frequently they seemed to be quite neglected, and were reduced to the necessity of procuring what they wanted by stealth. At length, through Tooi Tooi's interpretation, Mr. Mariner made known their wants to the king, upon which the latter seemed greatly surprised at their apparent stupidity ; and inquired how food was obtained in England, and when he heard that every man procured the necessary supplies for himself and family by purchase, and that his friends, for the most part, only partook by invitation, and that strangers were scarcely ever invited, unless with a view of forming an acquaintance, he laughed at what he called the ill-nature and selfishness of the white people ; and told Mr. Mariner that the Tonga custom was far better, and that he had nothing to do when he felt himself hungry but to go into any house where eating and drinking were going forward, seat himself down without invitation, and partake with the company. After this, the generality of the natives made this selfishness, as they considered it, of the Europeans quite proverbial ; and when any stranger came into their houses to eat with them, they would say jocosely, No ! we shall treat you after the manner of the Papalangis ; go home, and eat what *you* have got, and we shall eat what *we* have got !

Mr. Mariner and his companions, about five in number, (for the others were dispersed upon different islands) began now to be heartily tired of their way of life, and requested the king to give them a large canoe, that they might rig it as a sloop, and, with his permission, endeavour to make Norfolk island on their way to

New Holland; but this he refused, under pretext that the canoe would be too weak to stand the sea. On farther solicitation, however, he gave them leave to build a vessel for the express purpose, but in the progress of the work happening unfortunately to notch one of their axes, he refused any longer the use of them.

Thus cut off from all present hopes of escape, it became more than ever necessary to conform their minds to the manners and customs of the people whom they were among; but in a short time the ever changing events of war served to create a degree of activity in the mind, destructive of disagreeable reflections, and fruitless regrets.

As we are now about to enter upon a new scene of things, in which the political interests of these islands are particularly concerned, it becomes necessary to afford a general view of their history, from the time of Captain Cook; and particularly for the twelve or fifteen years previous to Mr. Mariner's arrival there, with a view to understand perfectly the state of things as he found it.

At the time when Captain Cook was at these islands, the habits of war were little known to the natives; the only quarrels in which they had at that time been engaged were among the inhabitants of the Fiji islands, about 120 leagues to the westward; for having been in the habit of visiting them for sandal wood, &c. they occasionally assisted one or other of the warlike parties against the enemy. The bows and arrows which before that period had been in use among the people of Tonga were of a weaker kind, and fitted rather for sport than war,—for the purpose of shooting rats, birds, &c. From the fierce and warlike people of those islands, however, they speedily learned to construct bows and arrows of a much more martial and formidable nature; and soon became acquainted with a better form of the spear, and a superior method of holding and throwing that missile weapon. They also imitated them by degrees in the practice of painting their faces, and the use of a peculiar dress in time of war, giving a fierce appearance, calculated to strike terror into the minds of their enemies. These martial improvements were in their progress at the time of Captain Cook's arrival, but not in general practice; for having few or no civil dissensions among themselves, the knowledge of these things was confined principally to certain young chiefs and their adherents, who had been at the Fiji islands. Captain Cook de-

scribes some evolutions practised by the natives as being forms of war, and indeed they have that appearance ; but they are to be considered rather as games and dances, which the Tonga people had learnt from the island of Nuha. None of the oldest natives could give any account of their first discovery of the Fiji islands, but say they went to those islands before the Fiji people came to them : perhaps their canoes were drifted there by stong easterly winds. Since Captain Cook's time, a certain chief at the island of Tonga,* where all the principal chiefs at that time resided, and whose name was Tooi Hala Fatai, having by former visits contracted the warlike habits of the Fiji islanders, became tired of the peaceful and idle life he led at home, and was therefore determined to repair again to those islands, in company with a number of young men of the same unquiet disposition. They were pleased with the Fiji maxim, that war and strife were the noble employments of men, and ease and pleasure worthy to be courted, only by the weak and effeminate. Tooi Hala Fatai accordingly set sail with his followers, about 250 in number, in three large canoes, for the island of Laemba ; not to make an attack upon the place, but to join one party or the other, and rob, plunder, procure canoes, kill the natives, and in short to do any thing that was, according to their notions, active, noble, and glorious. To give an instance of the spirit of these young men, while yet at the island of Tonga, they on one occasion, during the night, undermined a storehouse of yams, cloth, mats, &c. and working their way up into the place, emptied it of every thing it contained ; not that they wanted these things, for they were all independent chiefs, but thus they acted solely for their amusement. They had previously taken an oath, by their respective tutelar gods and their fathers, not to betray one another under penalty of death ; and if on these occasions they met with a stranger, who would not readily enter into their views, they put it out of his power to discover them, by despatching him without farther ceremony.

This chief and his companions being arrived at the Fiji islands, employed themselves in the way suitable to their inclinations ;

* It must be observed that Tonga is the name of one of the largest of this cluster of islands, and that it gives name to all these islands taken collectively, as a capital town sometimes gives name to a country ; and that it must be received in this latter sense wherever the words "island of" are not used before it.

sometimes joining one party, sometimes another, as caprice, or the hopes of plunder, led them: and as many of these islands were not only at war with one another, but also had civil dissensions among themselves, two or three garrisons on one island being in a state of warfare, one with another, (and this was the case in several of them) the new comers found a choice of employment ready prepared for them.

They remained here about two years and a half, towards the end of which period they were not contented with joining the wars of others, but entered into one of their own, for the greater acquirement of plunder: and their superior bravery rendered them very successful. Tired at length with their long absence from home, they returned to Tonga; leaving their own canoes behind them, and coming away in the better formed ones of the Fiji islands. In their passage however they experienced a heavy gale, during which one of the canoes, with some of the choicest men, was lost. On the arrival of the remainder at the island of Tonga, they found the place in a state of insurrection; the cause and circumstances of which are as follows:

Long before the period of Tooi Hala Fatai's expedition, Toogoo Ahoo had succeeded to the throne; but had held the reins of government not with the complete satisfaction of his people: far from it. He is reported to have been a man of a vindictive and cruel turn of mind, taking every opportunity to exert his authority; and frequently in a manner not only cruel, but wanton: as an instance of which, he on one occasion gave orders (which were instantly obeyed,) that twelve of his cooks, who were always in waiting at his public ceremony of drinking cava, should undergo the amputation of their left arms, merely to distinguish them from other men, and for the vanity of rendering himself singular by this extraordinary exercise of his authority. This and many other acts of cruelty laid the groundwork for an insurrection, and a complete revolution in the affairs of Tonga.

Toobó Nuha, a great chief, and brother of Finow, conceived himself to be exceedingly oppressed by the tyranny of Toogoo Ahoo; till at length he determined to be free, or to die in the attempt. With this view he often conversed with Finow, (at that time tributary chief of the Hapai islands,) sounding his opinion, and spurring him on to the same resolution; with the declaration, that if he would not assist him, he would manage the whole conspiracy

himself. Led on partly by these pursuasions, but principally by his own private views, Finow entered into a league with Toobó Nuha. One evening these two, attended by several of their usual followers, waited on Toogoo Ahoo, as was now and then customary, to pay their respects to him, by presents of cava root, *gnatoo*,* a pig, and several baskets of yams; they then retired. This served as a plausible reason for their being that night in the neighbourhood of the king's residence. About midnight they again repaired to his house with their followers, whom they placed around it as watchful guards, ready to despatch all who might attempt to escape from the place: of these Finow took the command, whilst Toobó Nuha entered, armed with his axe, and burning with desire of revenge. As he passed along, on either hand lay the wives and favourite mistresses of the king, the matchless beauties of Tonga, perfumed with the aroma of sandal wood, and their necks strung with wreaths of the freshest flowers: the sanguinary chief could have wept over their fate, but the freedom of his country was at stake, and the opportunity was not to be lost.† He sought the mat of his destined victim, where he lay buried in the profoundest sleep: he stood over him for a short moment, but willing that he should know from whom he received his death, he struck him with his hand upon the face: Toogoo Ahoo started up,—"'Tis I, Toobó Nuha, that strike," and a tremendous blow felled him, never to rise again. Horror and confusion immediately took place: Toobó Nuha snatched up the late king's adopted son, (a child of three years old,) whom he was desirous of saving, and rushed out of the house as the guards of Finow rushed in, when speedy death silenced the screams of those who a little before lay reposed in the arms of sleep.

The two chiefs and their followers betook themselves, as quickly as possible, to Hahagi, the nothern part of the island. Early in the morning confusion and dismay reigned in the island of Tonga—men and women ran they knew not whither, unknowing whether to join

* The material of their wearing apparel.

† Such were the sentiments which he afterwards expressed to Mr. Mariner. The sacrifice of these women, however barbarous, was strictly according to the general Tonga custom in such cases; where not only the individual enemy is destroyed, but also all who belong to him, even his women, that his party may be weakened and distressed as much as possible.

this party or that—old men were seen making speeches to the people, encouraging them to avenge the death of their chief:—the numerous relations and friends of the deceased king ran about beating their breasts and weeping:—shells were heard blowing in every quarter, as the signals of war and disturbance,—here to assemble the friends of the late How,*—there to summon together the partisans of liberty.

Finow and Toobó Nuha, in the course of a few hours, assembled together a considerable number of adherents, with whom, after having launched their canoes in case their retreat from the island should be necessary, they proceeded to Hihifo (the place where the How was killed.) When they arrived here, their first concern was to destroy the enemy's canoes; and they succeeded in doing it, after some opposition. They next directed their march to the place where the loyalists were assembled, about three-quarters of a mile distant from Hihifo, and a general battle took place, which lasted till night, with great slaughter on both sides: Finow's party, however, was at length repulsed, and forced to fly back to Hahagi, where it remained till the evening of the ensuing day, when an event happened which reinforced its strength, and gave the allied chiefs and their followers fresh spirits for the combat; this was the arrival of the two canoes with Tooi Hala Fatai and his bold adventurers from the Fiji islands. This chief and his warlike companions, ever ready to enter into a new contest, immediately joined Finow, and swore allegiance to his cause. The very evening of their landing, however, their leader, Tooi Hala Fatai, felt himself much indisposed; and as his disorder hourly increased, he was seized with the apprehension that his complaint was mortal. With this idea strongly impressed upon his mind, he proposed that they should sally forth as early as possible the ensuing morning, to meet the enemy while he had any strength remaining, that by this means he might escape the bed of sickness and die gloriously in the field of battle. Scarcely had the sun risen, when the three chiefs and their brave warriors were already on their march towards Hihifo. †Their equally brave and determined opponents met

* King.

† The following description of the battle is expressed in a style of language that may be thought not very consistent with the sobriety of historical narration: but I have ventured to do this, because the natives always describe this

them about half-way. Both paused as if instinctively at the same moment. They summoned up their spirits to endure a mighty and bloody conflict: liberty on the one side, loyalty on the other, fired them with the desire of performing matchless achievements. The active and impetuous mind of Tooi Hala Fatai could brook no delay: anxious to set the glorious example of an heroic spirit, he and his Fiji warriors began the battle by rushing forward on a party of the enemy. Immediately the contest became general, with such unconquerable determination on both sides, that the plains of Tonga had perhaps never before witnessed so tremendous a shock. The brave Toobó Nuha, inspired by the greatness of his cause, with a resistless arm performed prodigies of valor: when he stood, he stood like a rock*—when he rushed, it was with the impetuosity of a hurricane: he raised his ponderous club only to give death his victim; and as he moved forward he strode over the bodies of fallen chiefs. In another part of the battle, Tooi Hala Fatai was seen moving onward in the path of victory; though he felt his strength gradually decreasing, yet the terror of his fiery eye paralysed the arms of his enemies; at length, fearful lest too speedy a conquest might deprive him of the opportunity of dying a warrior's death, he rushed with an exulting spirit into the thickest of the battle, and fell, pierced with spears, beneath the clubs of his adversaries. In the mean while, Finow was not an idle looker-on: he fought with equal courage, but with a more steady and less presumptuous bravery; the greatest of his enemies fell beneath the weight of his club; and as his eye sated itself with the number of his opponents whom death had stretched upon the reeking plain, his ambitious mind, confident in victory, seemed al-

battle in the strongest terms, as the first and one of the most bloody that ever was fought. On one side were the late king's nearest relations bravely fighting, each in the secret hope of obtaining a kingdom; on the other side were three chiefs of unconquerable spirit, one fighting for dominion, another for his reputation as a patriot, and the third with a fierce and warlike mind, for the honour and glory of a name, setting his life at no consideration whatsoever. The circumstances of this battle, as here described, are strictly as related by the natives. The language in which it is expressed, is according to Mr. Mariner's judgment, suitable with the poetic descriptions which he heard of it. From the "Transactions of the Missionary Society" it appears that this battle was fought on the 29th of May, 1799.

* This is a phrase in use among them to express the firmness of a warrior in battle; *coe macca tofoo-be enne too*, a rock altogether (was) his standing.

ready to enjoy the sweets and power of monarchy. The battle raged for about three hours, when, by the extraordinary exertions and achievements principally of Toobó Nuha, who, as fame reports, slew on that day forty with his own hand,—the enemy became panic-struck, and fled in all directions, conquered by that arm, which, two days before, in giving Toogoo Ahoo his death, had delivered the country from a tyrant.

Although the victory was so decisively in favour of Finow, it cost him the lives of many of his bravest men, and so far lessened his numerical strength, as to render it prudent not to pursue the enemy. After a consultation with his ally, it was agreed on to proceed immediately to the Hapai islands and Vavaoo, and look to their own possessions, rather than run the risk of losing them and their lives too in a dangerous war at the island of Tonga, where the partisans of the late How were particularly strong. They accordingly set sail for the Hapai islands, and landed at the nearest of them, Namooca, after a slight resistance from a few of the adherents of Toogoo Ahoo. They soon gained entire possession of Namooca, and thence extended their arms to the neighbouring islands, meeting with little opposition, and gathering additional strength, till they arrived at the island of Haano, where a large body of the enemy were assembled and in waiting ready to engage them. Here they had an obstinate but decisive battle, which terminated in favour of Finow. Thus was the conquest of all the Hapai islands secured, and of which Finow was acknowledged king. In this battle a number of chiefs and matabooles (ministers and attendants of chiefs) were taken prisoners, all of whom having been in the immediate service of the late king, were, by the orders of Finow, put to death in various ways. Some were sent on board old and useless canoes, which were then scuttled, and immediately sunk; others were taken three or four leagues out to sea, and being put in old leaky canoes, and tied hand and foot, were left gradually to meet their fate. Those against whom Finow entertained the greatest inveteracy were taken to the island of Lofanga, and there tied naked to stakes driven in the ground, or to the trunks of trees, and left to starve to death: whilst they were in this miserable situation, it is painful to relate the cruelty exercised towards them by some of the natives of the place; it must however, be acknowledged that the ill treatment they received was chiefly at the hands of thoughtless boys, who would stick

sharp splinters of wood into their bodies, and tantalize them by showing them provisions, without giving them any. Notwithstanding their exposure to the raging heat of the sun, several of them bore their torments with the greatest fortitude, although lingering till the eighth day; others of weaker constitution died in three or four days. Ever since that time the natives of the place superstitiously believe that they can hear their groans frequently at different times during the night:—but this no doubt is occasioned by the roaring of the surf at a distance, or of the sea in subterraneous caverns, which, working upon the imagination, to a certain extent may resemble the groans of dying people.*

Finow, and his ally Toobó Nuha, after public rejoicings at Haano, embarked for Vavaoo, where they were allowed to land without opposition. The people of this island, however, had heard of the assassination of Toogoo Ahoo by a canoe from the Hapai islands, and were determined to resist the claims of Finow, not by an open war, but in a mode much more harassing and tedious; and he accordingly found the reduction of Vavaoo exceedingly troublesome and dangerous. The enemy, always avoiding a general engagement, frequently molested them with sudden and violent assaults, either under cover of the darkness of the night, or during the day from their hiding-places. This mode of warfare so exasperated Finow, who was not on such occasions of the mildest temper, that he gave orders that all prisoners who were chiefs should be reserved for future and exemplary punishment. The contest lasted about fourteen or fifteen days, during which time the two chiefs separated, and scoured the island all over, conquering wherever they met with opposition. At length Voona, the chief of Vavaoo, having fled to Hamoa (the Navigator's islands) with a canoe full of other chiefs, Finow found himself master of the whole place, and was declared king, but he gave up the government of it to Toobó Nuha, as a sort of viceroy, to pay him an annual tribute. The prisoners, at least all that were chiefs, were punished and put to death by means too revolting to the feelings to mention. All affairs being settled at Vavaoo, Finow returned to the Hapai islands, to meditate future attempts upon the island of Tonga.

* The natives do not regard this as any thing awful, or as a memento of the crime of thier chief, but as a matter of curiosity, without attempting to assign any reason for it.

In the mean time affairs went on very badly at Tonga: Toogoo Ahoo left neither son nor brother to succeed him; but he had several distant relations, who put in claims for the sovereignty: thus was a violent civil contention induced, and the island was soon divided into several petty states. In the course of a little time, each party had built a fort for itself, so that there were at least twelve or thirteen different garrisoned places upon the island; each, in a state of warfare with all the rest, was determined to maintain its claims as long as it had strength to do so. Thus was the island of Tonga, to which war had hitherto been a stranger, torn by civil strife, and at times given up a prey to famine, a situation worse perhaps than that under the tyranny of Toogoo Ahoo. Besides their domestic troubles, every year they were disturbed by attacks from Finow, who made it his annual custom to make a descent upon one or other of their fortresses, and sometimes upon several of them in the same season; but they were all so well fortified and intrenched, that their enemy, however powerful, consisting of the Hapai people, under the command of Finow, and the Vavaoo people, under that of Toobó Nuha, had never succeeded, at the time of Mr. Mariner's first arrival, in taking or destroying a single fort; that is to say, during the space of seven or eight years.

This piece of history Mr. Mariner heard not only from Finow, but also from Toobó Nuha, Tooitonga, and a number of other chiefs, as well also, though in detached portions, from several of the inhabitants of the island of Tonga, and has found an uniform agreement and consistency in all their accounts. From this it will appear, that at the time of Captain Cook's visit, the whole of Tonga, (that is to say the island of Tonga, the Hapai islands, and Vavaoo,) was under the sole dominion of Toogoo Ahoo, whose seat of government was on the island of Tonga, and who received tributes from Finow, chief of the Hapai islands, and from Voona,* chief of Vavaoo: that at the time of Mr. Mariner's first arrival the island of Tonga was, and had been for several years, divided into various petty states, all at war with one another; whilst Finow was king of the Hapai islands and Vavaoo, and Toobó Nuha only tributary chief of the latter place.

* Voona, it is related, did not pay his tributes regularly as he ought to have done, but being a powerful chief, and his possessions so far from the seat of government, Toogoo Ahoo had never ventured to take hostile measures.

Mr. Mariner and those of his companions who were with him at the island of Lefooga, (and were four in number,) received orders from the king to prepare for the usual annual attack upon the island of Tonga, and to get ready four 12 pound carronades. They immediately set to work, to mount them upon new carriages with high wheels, made by the native carpenters, under their directions. This being done, Finow expressed his opinion, that the gun was an instrument not well fitted (being too unwieldy) for their mode of warfare, which consisted in sudden attacks and retreats, according to circumstances, rather than in a steady engagement. He very readily entered into an acknowledgment of the advantages of a steady contest, but was apprehensive that his men would not easily be brought to stand it. Mr. Mariner and his companions, however, promised that they and their countrymen (who were dispersed upon other islands,) would remain in the front of the battle with their four guns, provided the Tonga people would agree to stand fast and support them. The king assented to this on the part of his men, and a few days afterwards, when he reviewed them, he signified his wishes, and they swore to fulfil their duty.

In the mean time the Englishmen employed themselves in collecting the shot which the natives had brought from on board, but which they had thrown aside, not being able to shape them for any common purpose. They also cut up a quantity of sheet lead, and made it up in rolls to be used as shot. During this time every preparation was also making by the natives for the approaching war: they repaired the sails of their canoes, collected their arrows, spears, and clubs; and the women employed themselves in packing up bales of gnatoo* mats, &c.

One day, whilst these preparations were going forward, the king asked Mr. Mariner whether he had a mother living; upon his replying in the affirmative, he appeared much grieved that he should be separated so far from her. It is a custom in the Tonga islands, for men, (and sometimes women,) to adopt or choose a foster mother, even though they have their own natural mother living, with a view of being better provided with all necessaries and conveniences, as cloth, oil, food, &c. On this occasion the king appointed one of his wives, Mafi Habe, to be Mr. Mariner's adopted

* Gnatoo, a sort of cloth made of the bark of the Chinese paper mulberry tree.

mother, telling him, that if there was any thing he wanted to make his situation more comfortable, he need only apply to Mafi Habe, and as she was a woman of consequence, it was in her power to procure him any thing that in reason he might require. This woman had afterwards as much real esteem and parental affection for him as she could possibly have for her own son.

At this time there lived in the island of Lefooga a female who for many years had been afflicted with insanity. She had become insane in consequence of excessive grief, partly occasioned by the death of a near relation, but principally by her child having been taken from her to be strangled as an offering to the gods, for the recovery of his sick father.* As this poor woman was considered of no use to society, Finow was desirous that she should be put out of the way; and as he was also anxious again to witness the execution of a musket ball, he one day desired Mr. Mariner to shoot her: the latter entreated to be excused from this ungrateful task, assuring the king that he was perfectly willing to risk his life in his service against his enemies; but that it was quite contrary to the sentiment of the religion in which he had been brought up, and to the laws of his country, to destroy an innocent fellow-creature in cold blood. Finow immediately admitted the excuse, without being at all offended, and the unfortunate woman for that time escaped. A few days afterwards, however, as she was walking about upon the beach, Finow ordered a Sandwich islander who was at hand with his musket to shoot her: with ready acquiescence, he levelled his piece and shot her dead upon the spot. Mr. Mariner was at a little distance, and saw the fact without having it in his power to prevent it. She had just been in the act of picking up a shell or something, as the shot struck her; when she screamed out, and springing two or three feet from the ground, fell into the sea. The people in general were rather glad that she was dead, as she used to break in upon religious ceremonies, and on other occasions, when they were drinking cava, and dance about to the annoyance of every body, sometimes with scarcely any clothes on, which is considered very indecent and disrespectful.

All things being now prepared for the invasion of Tonga, the gods were invoked; and the priests assured Finow of success.†—

* This religious rite, will be described in another place.

† The ceremony of invocation, and the supposed inspiration of the priests, will be described hereafter, at a better opportunity.

The large canoes of Lefooga, about fourteen in number, were then launched, which, with Toobó Nuha's fleet from Vavaoo, made together about fifty sail. Orders were sent by Finow to all the Hapai islands to make the island of Namooca the place of general rendezvous. These fifty sail under the direction of Finow, four of the largest having each a carronade on board, proceeded towards the appointed place; but on account of contrary winds were obliged to put into Whiha. Here Finow took an opportunity to review his men, most of them being painted and drest after the warlike manner of the Fiji islands. They paraded up and down for some time, brandishing their clubs and spears, and exhibiting a sort of sham fight. Finow sat with several other chiefs in the house on the *malái*.* Each warrior of note ran singly close up to Finow, and striking his club violently on the ground, cried out "this is the club for ————," mentioning the name of some individual enemy whom he meant particularly to seek out and engage; others running up in the same way, exclaimed "Fear not, Finow; no sooner shall we land at Tonga than here is the club with which I will kill any one who dares to oppose us." Finow and the chiefs thanked them for their sentiments of love and loyalty, and then he addressed them in a speech to the following purpose: "Be brave in battle; fear not death: it is far better to die in war than to live to be assassinated at home, or to perish by a lingering disease."

After remaining a day and a night at this island, they again put to sea with the additional force of six canoes, and made sail for Namooca, where they arrived in a few hours. Here they had another review like the former; and after remaining two days, sailed with all the rest of the forces of the confederate islands, amounting in all to about one hundred and seventy canoes, direct for the island of Tonga. Owing to the calmness of the weather, they did not reach their destination the same evening in sufficient time to land, but went on shore at a small island close by, called Pángaimótoo, where they passed the night.

Before morning, several presents were brought to Finow and his chiefs, by the people living at a consecrated place on the island of Tonga, called Mafanga. Mafanga is a piece of ground about half

* The *malái* is a grass-plat, about three acres in extent, with a house on it, and is used for various public purposes, as in the present instance; there are generally four or five of them on each island. As Vavaoo is comparatively a large island, it has fourteen or fifteen.

a mile square, situated on the western part of the island. In this spot are the graves where the greatest chiefs from time immemorial have been buried, and the place is therefore considered sacred; it would be a sacrilege to fight here, and nobody can be prevented from landing: if the most inveterate enemies meet upon this ground, they must look upon each other as friends, under penalty of the displeasure of the gods, and consequently an untimely death, or some great misfortune. There are several of these consecrated places on different islands.

The following morning, Finow with several of his chiefs and matabooles landed at Mafanga: they immediately proceeded to his father's grave, (Mr. Mariner being also with them) to perform the ceremony of Toogi. All who went for this purpose put on mats instead of their usual dress, and wreaths made of the leaves of the *ifi* tree round their necks (significant of respect and humility.)—They sat down cross-legged (the usual way of sitting) before the grave; Finow, as well as the rest, beating their cheeks with their fists for about half a minute, without speaking a word. One of the principal matabooles then addressed the spirit of Finow's father to the following purpose: "Behold the man (meaning Finow) who has come to Tonga to fight his enemies: be pleased with him, and grant him thy protection; he comes to battle, hoping he is not doing wrong; he has always held Tooitonga* in the highest respect, and has attended to all religious ceremonies with exactness." One of the attendants then went to Finow, and received from him a piece of cava root, which he laid down on the raised mount before the Fytoka (burying-place.) Several others who had pieces of cava root in their bosoms, went up to the grave in like manner and deposited them. The ceremony being thus finished, Finow and his friends returned to the beach, where a large root of cava was brought to them as a present, by the chief of the consecrated place, on which they regaled.

During this time, the greater part of the forces in the canoes employed themselves in preparing for battle, again painting their bodies and faces after various fanciful forms. The enemy on shore were also in a state of preparation: they shouted the war-whoop, and ran up and down the beach with furious gestures; splashing up the water with their clubs, brandishing them in the air,

*Tooitonga is a great chief, supposed to be descended from a god.

flourishing their spears, and bidding bold defiance to their invaders.

Finow and his attendants having returned on board, the whole fleet proceeded to a neighbouring fortress called Nioocalofa, the strongest, though not the largest, in the whole island. As it will be proper to understand the usual form and construction of these Tonga fortresses, we shall give a general description of them, taking that of Nioocalofa as a model for the rest.

The fortress of Nioocalofa is situated on the western coast of the island, about one hundred yards distant from the water's edge, occupying about four or five acres of ground. It consists, in the first place, of a strong wall or fencing of reeds, something like wicker-work, supported on the inside by upright posts, from six to nine inches in diameter, and situated a foot and a half distant from each other; to which the reed-work is firmly lashed by tough sinnet, made of the husk of the cocoa-nut. This fencing is about nine feet in height, the post rising about a foot higher: it has four large entrances, as well as several small ones, secured on the inside by horizontal sliding pieces, made of the wood of the cocoa-nut tree. Over each door, as well as at other places, are erected platforms even with the top of the fencing, supported chiefly on the inside, but projecting forward to the extent of two or three feet: these platforms are about nine feet square, and situated fifteen yards distant from each other; and as they are intended for the men to stand on, to shoot arrows, or throw down large stones, they are also defended in front, and half way on each side, by a reed-work six feet high, with an opening in front, and others on either hand, for the greater convenience of throwing spears, &c. The lower fencing has also openings for a similar purpose. On the outside is a ditch of nearly twelve feet deep, and as much broad; which, at a little distance, is encompassed by another fencing similar to the first, with platforms, &c. on the outside of which there is a second ditch. The earth dug out of these ditches forms a bank on each side, serving to deepen them. Opposite each large doorway, there is no ditch dug. The inner and outer fencings are ornamented profusely with white shells. Some of these fortifications are square, others round. That of Nioocalofa was round.

CHAPTER IV.

Disembarkation of the forces—Siege of Niocalofa—Destruction of the fortress—Cruelty of the conquerors—Description of the effect of the artillery—Embarkation for Pangaimotoo—Ceremony of invoking a god—Inspiration of a priest—Return to Tonga—The fortress rebuilt—Cannibalism—Garrison of Bea enters into alliance with Finow—Finow embarks again for Pangaimotoo, leaving the fortress in the care of the chief of Bea—Treachery of this chief—Return of the fleet to the Hapai islands—Astonishment of Finow at the mode of communicating sentiments by writing, with the circumstance that gave rise to it—A Tonga chief and his family join Finow—Arrival at Lefooga—Ceremony of Fuccalahi—Ceremony of marriage between Tooitonga and Finow's daughter.

FINOW being arrived with the whole of his fleet off Niocalofa, and having with him, besides Mr. Mariner, fifteen other Englishmen, eight of whom were armed with muskets, he proceeded to land his troops under cover of a fire of musketry, which speedily drove almost all the enemy who had sallied forth back into the garrison. The first fire killed three, and wounded several; and a repetition of it threw them into such dismay, that in five minutes only forty of the bravest remained to molest them; and these began to retire, as the forces of Finow increased on the beach. In the mean while, the carronades were dismounted from their carriages, slung on poles, and conveyed over a shallow reef to the shore. The whole army being landed, and the guns again mounted, the latter were drawn up before the garrison, and a regular fire was commenced. Finow took his station on the reef, seated in an English chair, (from the Port au Prince) for his chiefs would not allow him to expose his person on shore. The fire of the carronades was kept up for about an hour: in the mean while, as it did not appear to do all the mischief to the exterior of the fortress, owing to the yielding nature of its materials, that the king expected, he sent for Mr. Mariner, and expressed his disappointment: the latter replied, that no doubt there was mischief enough done on the inside of the fort, wherever there were resisting bo-

dies, such as canoes, the posts and beams of houses, &c. ; and that it was already very evident the besieged had no reason to think slightly of the effect of the artillery, seeing that they had already greatly slackened their exertions, not half the number of arrows being now discharged from the fort ; arising, in all probability, from the number of the slain, or of those who had fled up into the country. It was now resolved to set fire to the place ; for which purpose a number of torches were prepared and lighted, and an attack was made upon the outer fencing ; it was found, however, but weakly defended, and was soon taken : for the door-posts being shot away, an easy entrance was obtained. A considerable portion of the inner fencing was now found undefended, and towards this place a party rushed with lighted torches, whilst the enemy were kept in play elsewhere : the conflagration spread rapidly on every side ; and, as the besieged endeavoured to make their escape, their brains were knocked out by a party of the besiegers, stationed at the back of the fort for the purpose. During this time the guns kept up a regular fire with blank cartridges, merely to intimidate the enemy. The conquerors, club in hand, entered the place in several quarters, and slew all they met, men, women and children. The scene was truly horrible. The war-whoop shouted by the combatants, the heart-rending screams of the women and children, the groans of the wounded, the number of the dead, and the fierceness of the conflagration, formed a picture almost too distracting and awful for the mind steadily to contemplate. Some, with a kind of sullen and stupid resignation, offered no resistance, but waited for the hand of fate to despatch them, no matter in what mode : others, that were already lying on the ground wounded, were stuck with spears, and beaten about with clubs by boys who followed the expedition to be trained to the horrors of war, and who delighted in the opportunity of gratifying their ferocious and cruel disposition. Every house that was not on fire was plundered of its contents ; and the conquerors made a considerable booty of bales of gnatoq, mats, &c.*

* In this affair one of Finow's men, a native of Fiji, had made himself a sort of breast-plate of an earthen-ware fish-strainer, such as is laid in the bottom of dishes when fish is brought to table, which he had procured from the Port au Prince ; but unluckily it happened that an arrow pierced him directly through the hole, which is commonly in the middle of such strainers ; the wound laid him up eight months, and he never afterwards, in Mr. Mariner's time, was able to hold himself perfectly erect.

In a few hours, the fortress of Nioocalofa, which had obstinately and bravely defended every attack for eleven years, or more, was thus completely destroyed. When Finow arrived upon the place, and saw several canoes which had been hauled up in the garrison, shattered to pieces by the shot, and discovered a number of legs and arms lying around, and about three hundred and fifty bodies stretched upon the ground, he expressed his wonder and astonishment at the dreadful effect of the guns. He thanked his men for their bravery, and Mr. Mariner and his companions in particular, for the great assistance rendered by them.

A few of the enemy, who had escaped the general slaughter, were taken prisoners. They gave a curious description of the guns. They declared, that when a ball entered a house, it did not proceed straight forward, but went all round the place, as if seeking for men to kill ; it then passed out of the house and entered another, still in search of food for its vengeance, and so on to a third, &c. ; sometimes it would strike the corner-post of a house, and bring it all down together. The chiefs, seeing all this dreadful mischief going forward, rendered still more tremendous by their own imaginations, sat in consultation, upon one of the large canoes just mentioned, and came to a determination to rush out upon the white men, and take possession of the guns : this was scarcely resolved upon, when a shot struck the canoe on which they were sitting and shattered it to pieces. This so damped their courage, that they ran for security to one of the inner houses of the garrison, when their distress was much increased by finding their men deserting the place, and running up into the country. Thus every thing was going to destruction within, although, without, the damage appeared in Finow's eyes so inconsiderable ; but he had formed his judgment of the effect of the guns by their effect upon the fencing.

The king, having finished this affair, began to think of returning to Pángaimótoo ; Mr. Mariner, indeed, endeavoured to persuade him to follow up the advantages of his victory by immediately laying siege to another fortress, which, no doubt, would soon have fallen into their hands ; and the whole island, being struck with dismay, would readily have submitted to his government. But, it seems, Finow was not yet the complete warrior ; or he thought, perhaps, that, having such powerful weapons in his possession, he could reduce the island at any future time.

Pángaimótoo is not more than three-quarters of a mile distant from the island of Tonga, separated from it only by a long narrow reef. To this place Finow returned with all his men, intending to go back to Tonga another day. As soon as they landed, they sat down to eat, not having taken any refreshment since morning, with the exception of some of the men, whose stomachs not being the most delicate, had partaken of some yams and plantains that they found roasting along with the bodies of the dead in the general conflagration at Nioocalofa.

They remained several days at this island, during which time several canoes were sent to an uninhabited part of Tonga for the purpose of procuring reeds to rebuild the fortress of Nioocalofa. This step was taken by the admonition of the gods, who were consulted on the occasion through the medium of the priests.

As the invocation of the gods, and inspiration of the priests, are circumstances that will often occur in the course of this work, it will be well to take the present opportunity of describing them.

The night previous to the consultation of the oracle, the chief orders his cooks to kill and prepare a hog, and to procure a basket of yams, and two bunches of ripe plantains. These things being got ready, the next morning they are carried to the place where the priest resides or wherever he may be at that time : the priest is sometimes previously apprised of the circumstance, at other times not. The chiefs and matabooles clothe themselves in mats, and repair to the place where the priest is to be found : if it be at a house, the priest seats himself just within the eaves ;* if at a distance, he seats himself on any convenient spot of ground, and the matabooles seat themselves on either hand, so as would form a circle or rather an ellipsis, if there were not a considerable vacant space left opposite the priest. In this space, at the bottom of the circle, sits the man who prepares the cava, the root being previously chewed by the cooks, attendants, and others, who sit behind him : behind these again set the chiefs indiscriminately among the people. The chiefs take this retired and humble station on account of the sacredness of the occasion, conceiving that such modest demeanour must be acceptable to the gods.

As soon as they are all seated, the priest is considered as inspired, the god being supposed to exist within him from that moment.

* Their houses are built somewhat in form of a shed, open all round, and the eaves coming within about four feet of the ground.

He remains for a considerable time in silence, with his hands clasped before him; his eyes are cast down, and he rests perfectly still. During the time that the victuals are being shared out, and the cava preparing, the matabooles sometimes begin to consult him; sometimes he answers them, at other times not; in either case he remains with his eyes cast down. Frequently he will not utter a word till the repast is finished, and the cava too. When he speaks, he generally begins in a low and very altered tone of voice, which gradually rises to nearly its natural pitch, though sometimes a little above it. All that he says is supposed to be the declaration of the god, and he accordingly speaks in the first person as if he were the god. All this is done generally without any apparent inward emotion or outward agitation; but on some occasions his countenance becomes fierce, and, as it were, inflamed, and his whole frame agitated with inward feeling: he is seized with an universal trembling; the perspiration breaks out on his forehead, and his lips, turning black, are convulsed; at length, tears start in floods from his eyes, his breast heaves with great emotion, and his utterance is choked. These symptoms gradually subside. Before this paroxysm comes on, and after it is over, he often eats as much as four hungry men, under other circumstances, could devour. The fit being now gone off, he remains for some time calm, and then takes up a club that is placed by him for the purpose, turns it over and regards it attentively; he then looks up earnestly, now to the right, now to the left, and now again at the club; afterwards he looks up again, and about him in like manner, and then again fixes his eyes upon his club, and so on for several times: at length he suddenly raises the club, and, after a moment's pause, strikes the ground, or the adjacent part of the house, with considerable force: immediately the god leaves him, and he raises up and retires to the back of the ring among the people. If the company now wish for any more cava, Finow, or the greatest chief present, goes and sits at the head of the ring.

It might be supposed that this violent agitation on the part of the priest is merely an assumed appearance for the purpose of popular deception; but Mr. Mariner has no reason at all to think so. There can be little doubt, however, but that the priest, on such occasions, often summons into actions the deepest feelings of devotion of which he is susceptible, and by a voluntary act disposes his mind, as much as possible, to be powerfully affected: till

at length, what began by volition proceeds by involuntary effort, and the whole mind and body become subjected to the overruling emotion. But there is nothing new in all this : ancient times, as well as modern, afford numerous instances of this nature ; and savage nations, as well as civilized, display ample testimony that false religions, and false notions of religion, act upon some minds with such extraordinary impulses, that they are mistaken for divine inspirations.

It happens in the Tonga islands, that persons, who are not priests, are often visited by the gods, particularly females, but who are never affected in the manner above discribed : they are generally low spirited and thoughtful, as if some heavy misfortune had befallen them, and, as the symptom increases, they generally shed a profusion of tears ; they sometimes swoon away for a few minutes : the height of the paroxysm generally lasts from a quarter to half an hour. These are also called fits of inspiration, and are firmly believed to be visitations from some god who accuses the party of neglect of religious duty, not by an apparent audible warning, but by an inward compunction of conscience. But these things are also common enough in all parts of the world, at home as well as abroad. Some of the natives are such adepts at this sort of mysterious conversation with the divinities, that they can bring on a fit of inspiration whenever they feel their mind at all so disposed. Mr. Mariner, indeed, did once witness a rare instance of a man who was disappointed in this particular: finding himself, as he thought, about to be inspired, some cava was brought to him (as is usual on such occasions,) but, in a little while, he was obliged to acknowledge that the god would not visit; at which all present were greatly surprised, and so the cava was taken away again.

These imaginations, however, have sometimes produced very serious consequences : to give an instance ; on one occasion a certain chief, a very handsome young man, became inspired, but did not yet know by whom; on a sudden he felt himself exceedingly low spirited, and shortly afterwards swooned away ; when recovered from this, still finding himself very ill, he was taken to the house of a priest,* who told the sick chief that it was a woman,

* It is customary to take sick persons to the house of a priest, that the will of the gods may be known. The priest becomes immediately inspired, and remains almost constantly in that state while the sick person is with him. If he does not get better in two or three days he is taken to another priest, &c.

mentioning her name, who had died two years before, and was now in Bolotoo,* that had inspired him; that she was deeply in love with him, and wished him to die (which event was to happen in a few days,) that she might have him near her: the chief replied that he had seen the figure of a female two or three successive nights in his sleep, and had begun to suspect he was inspired by her, though he could not tell who she was. He died two days afterwards. Mr. Mariner visited the sick chief three or four times, at the house of the priest, and heard the latter foretel his death and the occasion of it.

Now we are upon this subject it may not be amiss to mention that Finow's son, who at this period of our history was at the Navigator's islands, used to be inspired by the spirit† of Toogoo Ahoo, the late king of Tonga, who it may be recollected was assassinated by Finow and Toobó Nuha. When this young chief returned to Hapai, Mr. Mariner, who was upon a footing of great friendship with him, one day asked him how he felt himself, when the spirit of Toogoo Ahoo visited him; he replied that he could not well describe his feelings, but the best he could say of it was, that he felt himself all over in a glow of heat and quite restless and uncomfortable, and did not feel his own personal identity as it were, but seemed to have a mind different from his own natural mind, his thoughts wandering upon strange and unusual subjects, although perfectly sensible of surrounding objects. He next asked him how he knew it was the spirit of Toogoo Ahoo? his answer was, "there's a fool! how can I tell you *how* I knew it; I felt and knew it was so by a kind of consciousness; my *mind* told me that it was Toogoo Ahoo." Finow used occasionally to be inspired by the ghost of Moomooi, a former king of Tonga.

We must now return to Finow and his army at the island of Pángaimótoo.

A sufficient quantity of reeds and stakes having been procured, Finow and his army left Pángaimótoo and landed at Nioocalofa, for the purpose of rebuilding the colo (or fortress.) The plan was marked out somewhat different from the former, and larger,

* Bolotoo is the name they give to their paradise, and is supposed to be an island to the north-westward.

† The souls of deceased nobles become gods of the second rank in Bolotoo.

as being judged more suitable to their views; a vast number of hands were employed, and in two days the building was finished: a few alterations and additions were afterwards made as occasion and convenience required. During the time this was about, several of the men got dangerously wounded by falling into the *lovosás* and *sokies*,* of which there were several on the land side of the *colo*. They were also much annoyed by the smell of the dead bodies that lay every where about, but which they did not take the trouble to bury, as they were enemies, and none of them their relations.† The canoes were now hauled up on the beach, and a strong fencing of stakes driven round them. The four guns were drawn into the fortress, and one placed at each door.

A few days afterwards a small party who went up into the country according to their daily custom, for the purpose of gathering cocoa nuts, were attacked by a larger party of the enemy, when one man was killed, but the rest escaped back to the *colo*. Upon this, a body of two hundred set out, (Mr. Mariner among them,) in pursuit of the enemy: they found them, and were kept at a running fight, till they were decoyed beyond a place where another party lay concealed, who immediately rose, attacked them in the rear, and killed about thirty. The Hapai people now began to run, and Mr. Mariner with four of the natives who were engaged with another party, found it necessary to decamp also: in crossing a field of high grass, Mr. Mariner fell into a hole six feet deep; his four faithful friends were resolved to save him, and three defended the place with their spears, while one helped him out; one of the three was killed on the spot. Being extricated from his perilous situation, and finding a large body of the enemy close upon them, they resolved to sell their lives to the utmost advantage. At this moment, their own party looking round and seeing these four bravely make a stand, came up with all speed to

* Lovosás are pit-falls, dug five feet deep and four broad; several stakes of bamboo are driven into the bottom and sharpened. Sokies are smaller holes, with one stake in, and large enough to admit a man's leg. These *lovosás* and *sokies* are covered over with slender sticks concealed from sight by plantain leaves and earth.

† The bodies that were found within the confines of the fortress they were of course obliged to remove, and these were thrown for the most part into the sea, which occasioned a greater number of sharks to frequent the place for a time.

their assistance, and a general battle took place, which was obstinately fought for some time, but at length the enemy was completely put to the rout. Whilst this was going forward, a Hapai chief at some distance from their friends met a Tonga chief under the same circumstances; they immediately engaged with their clubs; one however being soon disarmed, and the other having broken his club, they fought a long time with their fists; and when they were so weak that they could not strike, they grappled with each other, and both fell to the ground exhausted with fatigue: the Tonga chief, incapable of injuring his antagonist in any other way, got his fingers into his mouth, and gnawed them dreadfully: after having thus laid for a long time looking at each other, they gathered a little fresh strength, and by mutual agreement each crawled home to his respective fort.

The Hapai men, on their way back to Nioocalofa, found several of their friends in different parts of the road, who were unable to proceed on account of their wounds. But they were too weak themselves to carry them, and were obliged to leave them to the mercy of the enemy. They at length arrived at the *colo*, tired and fatigued beyond conception, with about fifteen prisoners.

The following day, some of the younger chiefs, who had contracted the Fiji habits, proposed to kill the prisoners, lest they should make their escape, and then to roast and eat them. This proposal was readily agreed to, by some, because they liked this sort of diet, and by others because they wanted to try it, thinking it a manly and warlike habit: there was also another motive, viz. a great scarcity of provisions; for some canoes which had been sent to the Hapai islands in quest of provisions were unaccountably detained, and the garrison was already threatened with distress. Some of the prisoners were soon despatched: their flesh was cut up into small portions, washed with sea-water, wrapped up in plantain leaves, and roasted under hot stones: two or three were embowlled and baked whole the same as a pig. Mr. Mariner was not tempted to partake of this kind of diet, though the smell of it, when cooked, was exceedingly delicious. A few days now elapsed without any signs of the canoes from Hapai, and the distress of those who did not choose to eat human flesh was very great. Mr. Mariner had been two days and a half without eating any thing; when, passing by a house where they were cooking something, he walked in with the pleasing hope of getting some-

thing that his stomach would bear, if it were only a piece of a rat; on inquiry, he was told, they had got some pork, and a man offered him a piece of liver, which he eagerly accepted, and was raising to his mouth, when he saw, by the smile on the countenance of the man, that it was human liver; overcome by disgust, he threw it in the man's face, who only laughed, and asked him if it were not better to eat good meat than die of hunger.

When Captain Cook visited these islands, cannibalism was scarcely thought of amongst them: but the Fiji people soon taught them this, as well as the art of war; and a famine, which happened some time afterwards, rendered the expedient for a time almost necessary. On this occasion they way-laid and murdered one another to supply themselves with food; and they still tell an anecdote of four brothers, who in this time of scarcity, invited their aunt to come and partake of a large yam, which they said they had secretly procured: the poor woman, glad of the idea of getting someting to eat, and pleased with the kindness of her nephews, went to their house, where they soon despatched her, and she herself formed the materials of a repast. Since that period, there was a great scarcity at one of the fortresses on the island of Tonga, called Nookoo Nookoo: two daughters of a chief of this place agreed to play at the game of lafo against two young chiefs belonging to the same place, upon the following conditions: if the girls won the game, they were to divide a yam, which they had in their possession, and give half to the young chiefs; but if, on the contrary, these won the game, they were still to have half the yam, but were to go out and kill a man, and give half his body to the girls: the result was, that the latter won the game, and giving half their yam to the two chiefs, waited for the performance of their agreement. The two young men set out, under cover of the darkness of the night, and concealed themselves near an enemy's fortress. Early in the morning, a man came out of the fencing to fetch some salt water from the shore in cocoa-nut shells, which he carried with him for the purpose. When he approached the place where the two lay concealed, they started out upon him, killed him with their clubs, and, at the risk of their lives, brought his body to Nookoo Nookoo, where they divided it in half, and faithfully performed their promise with the young women.

It was more than a fortnight before the canoes returned from the Hapai islands with a supply of provisions, owing to the bad state

of the weather. Shortly after, the garrison of Nookoo Nookoo sent to request leave to bury the dead bodies of their relations who had fallen during the siege. This being granted, they came and singled out half a dozen, from the 350 that lay about, whom they knew, from particular circumstances, to be their relations.—These they took home to Nookoo Nookoo, leaving all the rest where they found them.

Every day a number of deserters from different garrisons came over to Finow: they all brought intelligence that Finow might shortly expect an attack from one or other of them: but the fortress of Nioocalofa was now well prepared to receive them. In the mean while, the chief of a fortress called Bea, about four miles to the eastward, entered into an alliance with Finow, or rather submitted to his dominion, acknowledging him king of Tonga. The name of this chief was Tarky'.

Having remained a fortnight or three weeks in daily expectation of an attack from an enemy, and seeing yet no signs of it, Finow became exceedingly impatient; for he was desirous of returning to the Hapai islands to perform an indispensable ceremony of a religious nature, which we shall now explain. At the death of Tooitonga, (their great divine chief) there is such a constant feasting for nearly a month, as to threaten a future scarcity of certain kinds of provisions: to prevent which evil, a prohibition, or *táboo*, is afterwards laid upon hogs, fowls, and cocoa-nuts, so that nobody but great chiefs may use them for food, under pain of death. This *táboo* lasts about eight months. When Mr. Mariner first arrived at these islands, Tooitonga, the predecessor of the present Tooitonga, had just died, and the ceremony of his burial was being performed; though this gentleman had not the opportunity of witnessing it. All the feasting consequent upon this event being over, the *táboo* was imposed upon the articles above named; and now, after the lapse of eight months, comes the period to take it off, and the accomplishment of this constitutes the ceremony in question. It must be mentioned, by the way, that two or three plantations are not subject to this *táboo*, to the end that hogs, fowls, and cocoa-nuts, may be furnished for occasional rites, and for the consumption of the higher order of chiefs. If the removal of the *táboo* were not performed in due time, it is supposed that the gods would become exceedingly angry, and revenge themselves by the death of some of their great chiefs.

Finow, as before stated, seeing no appearance of an enemy, and being anxious to return to Hapai for the performance of this ceremony, consulted the gods, and was admonished by them to proceed to the Hapai islands as soon as possible. With this view, he at first intended to make some further arrangements with Tarky', and to leave a hundred of his men to garrison Nioocalofa till his return: but being advised not to do so, lest this chief should prove treacherous, and put his hundred men to death, he resolved to give the fortress wholly up to Tarky''s possession, and not run the risk of losing his men. He accordingly ordered the canoes to be launched, and stored with provisions; and having given up Nioocalofa to Tarky''s chiefs, upon their faithful promise to take all due care of it, he went on board with all his army the same afternoon, and landed at Pángaimótoo, intending to sail the following morning for the Hapai islands.

During the night, a great fire was seen at Tonga, towards Nioocalofa, and the fortress itself was suspected to be on fire; but whether from accident, or the treachery of Tarky', Finow was resolved to learn as soon as possible. Before sunrise, therefore, he sent out a canoe to make inquiry: it soon returned with the information, received from a well disposed subject of Tarky', that the place was burnt by order of that chief, whilst Finow was in sight, on purpose to vex and irritate him. At this insult, Finow was so enraged, that he resolved to go back immediately, and exterminate Tarky' and all his family: but the priests persuaded him not, reminding him of the admonition of the gods. This circumstance so affected him, that it prevented his departure till the following morning. In the mean time, a Tonga chief, Filimoeátoo, and his family, having obtained permission from the superior chief of his garrison (that of Hihifo) to join Finow, as he was his relation, arrived at Pángaimótoo, and entered into the king's service. During the day, another circumstance occurred which amused Finow, and served to quiet the ruffled state of his temper. Mr. Mariner, having heard that European ships more frequently touched at Tonga than at any of the other islands, had written, while yet at Tonga, an English letter (with a solution of gunpowder and a little mucilage for ink,) on some paper which one of the natives had had a long time in his possession, and addressed it to whomsoever it might be, stating the circumstances of his situation, and that of his companions. This letter he had confided to the care of the chief of

Mafanga, (the consecrated place formerly mentioned) with directions to give it to the captain of any ship that might arrive at Tonga. Tooi Tooi (the Sandwich islander) having somehow heard of this letter, mentioned it to Finow, and represented it to be a notice to European ships of the fate of the Port au Prince, and a request to take revenge for the destruction of her crew.—Finow immediately sent for the letter and obtained it, under some precious pretext, from the chief of Mafanga. When it was put into his hands he looked at it on all sides; but not being able to make any thing of it, he gave it to Jeremiah Higgins, who was at hand, and ordered him to say what it meant: Mr. Mariner was not present. Higgins took the letter, and translating part of it into the Tonga language, judiciously represented it to be merely a request to any English captain that might arrive to interfere with Finow for the liberty of Mr. Mariner and his countrymen: stating that they had been kindly treated by the natives, but, nevertheless, wished to return, if possible, to their native country. This was not indeed the true substance of the letter, but it was what was least likely to give offence: and the chief accordingly remarked that it was very natural for these poor fellows to wish to go back to their native country and friends.*

This mode of communicating sentiments was an inexplicable puzzle to Finow; he took the letter again and examined it, but it afforded him no information. He considered the matter a little within himself; but his thoughts reflected no light upon the subject. At length he sent for Mr. Mariner, and desired him to write down something: the latter asked what he would choose to have written; he replied, put down me: he accordingly wrote "*Feenow*" (spelling it according to the strict English orthography:) the chief then sent for another Englishman who had not been present, and commanding Mr. Mariner to turn his back and look another way, he gave the man the paper, and desired him to tell what that was: he accordingly pronounced aloud the name of the king, upon which Finow snatched the paper from his hand, and, with as-

* The letter in fact was an advice to European ships to go to the Hapai islands in preference to the island of Tonga, as being a better place for victualing: advising at the same time, not to suffer many of the natives to be on board at once, lest they should meet with the same fate as the Port au Prince, but if possible, to make some of the chiefs prisoners and keep them as hostages, till Mr. Mariner and his companions were delivered up.

tonishment, looked at it, turned it round, and examined it in all directions: at length he exclaimed, "This is neither like myself nor any body else! where are my legs? how do you know it to be I?" and then without stopping for any attempt at an explanation, he impatiently ordered Mr. Mariner to write something else, and thus employed him for three or four hours in putting down the names of different persons, places, and things, and making the other man read them. This afforded extraordinary diversion to Finow, and to all the men and women present, particularly as he now and then whispered a little love anecdote, which was strictly written down, and audibly read by the other, not a little to the confusion of one or other of the ladies present: but it was all taken in good humour, for curiosity and astonishment were the prevailing passions. How their names and circumstances could be communicated through so mysterious a channel, was altogether past their comprehension. Finow had long ago formed his opinion of books and papers* and this as much resembled witchcraft as any thing he had ever seen or heard of. Mr. Mariner in vain attempted to explain. He had yet too slender a knowledge of their language to make himself clearly understood: and, indeed, it would not have been an easy matter to have explained the composition of elementary sounds, and of arbitrary signs expressive of them, to a people whose minds were already formed to other modes of thinking, and whose language had few expressions but what concerned the ordinary affairs of life. The only rational mode would have been, to have invented a system of spelling, and to have gone through the usual routine of teaching it. Finow, at length, thought he had got a notion of it, and explained to those about him that it was very possible to put down a mark or sign of something that had been seen both by the writer and reader, and which should be mutually understood by them: but Mr. Mariner immediately informed him, that he could write down any thing that he had never seen: the king directly whispered to him to put Toogoo Ahoo (the king of Tonga, whom he and Toobó Nuha had assassinated many years before Mr. Mariner's arrival.) This was accordingly done, and the other read it; when Finow was yet more astonished, and declared it to be the most wonderful thing he had ever heard of. He then desired him to write "Tarky'," (the chief of the garri-

* See page 66.

son of Bea, whom Mr. Mariner and his companions had not yet seen; this chief was blind in one eye.) When "Tarky" was read, Finow inquired whether he was blind or not; this was putting writing to an unfair test! and Mr. Mariner told him that he had only written down the sign standing for the sound of his name, and not for the description of his person. He was then ordered in a whisper to write, "*Tarky, blind in his left eye*," which was done, and read by the other man to the increased astonishment of every body. Mr. Mariner then told him that, in several parts of the world, messages were sent to great distances through the same medium, and being folded and fastened up, the bearer could know nothing of the contents; and that the histories of whole nations were thus handed down to posterity, without spoiling by being kept (as he chose to express himself.) Finow acknowledged this to be a most noble invention, but added, that it would not at all do for the Tonga islands, that there would be nothing but disturbances and conspiracies, and he should not be sure of his life, perhaps, another month. He said, however, jocosely, that he should like to know it himself, and for all the women to know it, that he might make love with less risk of discovery, and not so much chance of incurring the vengeance of their husbands.

This circumstance served greatly to amuse and interest Finow and all his chiefs during their day's stay at Pángaimótoo. The following morning they again embarked, and sailing with a favourable wind for the Hapai islands, they arrived at Namooca, and ultimately at Lefooga.

Orders were now issued, and preparations were speedily made for the ceremony of annulling the eight months *táboo*. The places appropriated for this purpose were two *maláis*, and the grave of Tooitonga. For distinction's sake, we shall call the first *malái* Tooitonga's, and the second Finow's. Tooitonga's *malái* is near his own residence, and on this were erected four columns of yams in the following manner: four poles, about eighteen feet long, were fixed upright in the ground, to the depth of a few feet, at about four feet distant from each other in a quadrangular form; the spaces between them, all the way to the top, being crossed by smaller poles about six inches distant from each other, and lashed on by the bark of the *fow* (species of the Hibiscus;) the interior of this erection being filled up as they proceeded with yams; and afterwards other upright poles were lashed on to the top with

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cross pieces in like manner, still piling up the yams; then a third set of poles, &c. till the column of yams was about fifty or sixty feet high, when on the top of all was placed a cold baked pig.—Four such columns were erected, one at each corner of the *malái*, the day before the ceremony, and three or four hundred hogs were killed, and about half baked. The following day the hogs were carried to the king's *malái*, about a quarter of a mile off, and placed upon the ground before the house, as well as four or five wooden cars or sledges full of yams, each holding about five hundred. While this was doing, and the people assembling from all quarters, those who were already arrived sat themselves down round the king's *malái*. Occasionally some of them got up to amuse themselves and the rest of the company by wrestling with one another. The king and his chiefs, all dressed in plaited *gnatoo*, were already seated in the house, viewing what was going forward. The company being, at length, all arrived, and having seated themselves, the king gave notice that the ceremony was to begin. The young chiefs and warriors, and those who prided themselves in their strength, then got up singly, and endeavoured in turns to carry off the largest hog: when one failed, another tried; then a third, and so on, till every one that chose had made a trial of his strength. To carry one of the largest hogs is not a thing easy to be done, on account of its greasiness as well as its weight; but it affords a considerable share of diversion to see a man embracing a large fat baked hog, and endeavouring to raise it on his shoulder. As the hog was found too heavy for one man's strength, it was carried away by two, whilst a third followed with its liver. They were deposited on the ground near Tooitonga's *malái*, where the men waited till the other hogs were brought. In the mean time the trial was going on with the second hog, which being also found too heavy for one man, was carried away by two in like manner; and so on with the third, fourth, &c. the largest being carried away first, and the least last. The second, third, fourth, &c. afforded more sport than the first, as being a nearer counterbalance with a man's strength. Sometimes he had got it nearly upon his shoulder, when his greasy burden slipped through his arms, and, in his endeavour to save it, brought him down after it. It is an honor to attempt these things, and even the king, sometimes, puts his hand to it.* The small hogs

* Nevertheless, as will be seen hereafter, they are a very cleanly people.

and pigs afforded no diversion, as they were easily lifted and carried away, each by one man, and deposited, not at the outside of Tooitonga's *malái* along with the largest hogs, but carried at once into it, where the cars of yams were also dragged one at a time. When every thing was thus cleared from the king's *malái*, the company got up and proceeded to the other, where they again seated themselves, whilst Tooitonga presided, and the king and his chiefs, out of respect, sat on the outside of the ring, among the great body of the people. The large hogs which had been deposited in the neighbourhood of this *malái* were now to be brought in, each by one man, and, as it had been found that one man's strength was not sufficient to raise any of them upon his shoulders, two others were allowed to lift the hog and place it upon his shoulders for him, and then he tottered in with his load, followed by another man with the liver; and in this manner all the hogs and their livers were carried in and deposited in two or three rows before Tooitonga. Their number was then counted by the head cooks of Tooitonga and Finow, and announced aloud to Tooitonga by his own head cook; the number of cars and piles of yams was also announced at the same time.

This being done, about twenty of the largest hogs were carried to Tooitonga's burying-place, nearly an hundred yards distant: those which were too heavy for one man to lift being put upon his shoulders by two others, &c., as before, and deposited near the grave; one car of yams was also taken and left in like manner.

This portion of pork and yam being disposed of, the remainder was shared out in the following manner: one column of yams was allotted to the king, to be removed in the afternoon, and to be disposed of as he pleased: (he always shares it among his chiefs and fighting men:) another column was allotted to Veachi* and two or three other chiefs: the third was given to the gods; (the priests always take care of this portion;) and the fourth Tooitonga claimed for his own share. As to the cars of yams, they were never inquired after: Tooitonga generally takes care of them, and appropriates them to his own use, and that of his numerous household, not that he has any legal right to them beyond custom and

* Veachi, like Tooitonga, is a divine chief, that is descended from a god; he is, however, inferior to Tooitonga, but higher in rank, than the king: as will be described hereafter.

silent consent. The hogs were disposed of in like manner: the greatest quantity to the greatest chiefs, who share them out to the chiefs immediately below them in rank, and these again to their dependants, till every man in the island gets at least a mouthful of pork and yam. The ceremony now concluded with dancing, wrestling, &c. after which every person present having secured his portion, retired to his home to share it with his family. From this moment the *táboo*, or prohibition upon hogs, fowls, and cocoa-nuts, was null and void.

The hogs and yams left at Tooitonga's grave, having remained there several days, (till the pork stunk,) were shared out, by order of Tooitonga, to all who chose to apply for a portion. They belong indeed properly to the principal chiefs; but as they are accustomed to feed upon meat in a better state of preservation, they forego their claims, and allow the lower orders to eat it for them. Mr. Mariner could not learn why the pork was thus left till it was scarcely eatable—the only answer he could get was, that such was the ancient custom. It may perhaps be considered an offering to Tooitonga's ancestors, which it would be sacrilegious to take away while it was good for any thing.

Finow had three daughters, the eldest of whom, now about eighteen years of age, had been long betrothed to Tooitonga, who having expressed his wish that the marriage should take place, Finow gave orders for the necessary preparations, about five days after the above mentioned ceremony. Tooitonga was now about forty years of age. The particulars of this chief's marriage, which was somewhat different from those of other chiefs, shall be here described.

The young lady having been profusely anointed with cocoa-nut oil, scented with sandal-wood, was dressed in the choicest mats of the Navigator's islands, of the finest texture, and as soft as silk; so many of these costly mats were wrapped round her, perhaps more than forty yards, that her arms stuck out from her body in a ludicrous manner; and she could not, strictly speaking, sit down, but was obliged to bend in a sort of half-sitting posture, leaning upon her female attendants, who were under the necessity of again raising her when she required it. A young girl, about five years of age, was also dressed out in a similar manner, to be her immediate and particular handmaid. Four other young virgins, about sixteen years of age, were also her followers, and were

dressed in a manner nearly similar, but not with quite so many mats. The lady and her five companions being all ready, proceeded to the *malái* of Tooitonga, who was there, waiting for their arrival, together with a number of other chiefs, two matabooles sitting before him. The lady and her attendants being arrived, seated themselves on the green before Tooitonga. After the lapse of a little time a woman entered the circle with her face covered up with white *gnatoo ;* she went into the house of the *malái*, and proceeded towards the upper end, where there sat another woman in waiting with a large roll of *gnatoo*, a wooden pillow,* and a basket containing bottles of oil. The woman, whose face was veiled, took the *gnatoo* from the other, wrapped herself up in it, and laying her head upon the wooden pillow, went, or pretended to go, fast asleep. No sooner was this done than Tooitonga rose up, and taking his bride by her hand, led her into the house, and seated her on his left hand. Twenty baked hogs were now brought into the circle of the *malái*, and a number of expert cooks came with knives (procured from European ships ; formerly they used bamboo) to try their skill in carving with speed and dexterity, which is considered a great recommendation. A considerable part was shared out to the chiefs, each taking his portion and putting it in his bosom.† The remainder of the pork was then heaped up and scrambled for at an appointed signal. The woman who had laid herself down covered over with *gnatoo*, now rose up and went away, taking with her the *gnatoo*, and the basket containing the bottles of oil, as her perquisites. Tooitonga then took his bride by her left hand, and led her to his dwelling, followed by the little girl and the other four attendants. The people now dispersed, each to his home. Tooitonga being arrived with his bride at his residence, accompanied her into the house appropriated for

* A pillow to sleep on in these islands consists merely of a rod of wood about an inch in diameter, and a foot and a half long, and raised about half a foot by two diverging pieces at each end : the nape of the neck rests upon this.

† It is a peculiar religious injunction in this ceremony, that the chiefs should put their pork in their bosoms, for they never eat it themselves : and as it is *tabooed* by touching them, no other native of the Tonga islands may eat it : so that it generally falls ultimately to the lot of the natives of the *Fiji* islands, or other foreigners present, who are not subject to the *taboo* of Tonga. The nature of the *taboo*, will be explained hereafter.

her,* where he left her to have her mats taken off, and her usual dress put on; after which she amused herself in conversation with the women. In the mean time a feast was prepared for the evening, of pigs, fowls, yams, &c. and cava: this was got ready on the *malái*, where, about dusk, Tooitonga presiding, the company sat down to receive their portions, which the generality reserved to take home with them; the lower orders, indeed, who had but a small quantity, consumed theirs on the spot. After this the cava was shared out and drunk. The musicians (if so they can be called) next sat down at the bottom of the ring, opposite to Tooitonga, in the middle of a circle of flambeaus, held by men who also held baskets of sand to receive the ashes. The musical instruments consisted of seven or eight bamboos of different lengths and sizes, (from three to six feet long) so as to produce, held by the middle, and one end being struck on the ground, different notes according to the intended tune (all the knots being cut out of the bamboo, and one end plugged up with soft wood.) The only other instrument was a piece of split bamboo, on which a man struck with two sticks, one in each hand, to regulate the time.—The music was an accompaniment to dancing, which was kept up a considerable time.† The dancing being over, one of the old matabooles addressed the company, making a moral discourse on the subject of chastity,—advising the young men to respect, in all cases, the wives of their neighbours, and never to take liberties even with an unmarried woman against her free consent. The company then rose, and dispersed to their respective homes. The bride was not present at this entertainment. Tooitonga being arrived at his house, sent for the bride, who immediately obeyed the summons. The moment they retired together the lights were extinguished, and a man, appointed at the door for the purpose, announced it to the people by three hideous yells, (similar to the war-whoop,) which he followed up immediately by the loud and repeated sound of the conch.

* It must be noticed that every great chief has within his fencing several houses, one or more of which always belongs to his wives. He seldom goes to their house to sleep: he generally sends for one to sleep with him; at least, this is always the case with Tooitonga, for nobody can eat, drink, or sleep, in the same house with him without being *tabooed* (see *Taboo.*)

† Their dances have already been described by Captain Cook and others, the account is therefore omitted here not to interrupt the narrative: further particulars hereafter.

CHAPTER V.

Political intrigues of Toobo Toa against Toobo Nuha—Toobo Toa's vow—Finow's character contrasted with that of Toobo Nuha—Sentiments of Toobo Toa—Assassination of Toobo Nuha—Speech of Latoo Ila over the dead body—Specious conduct of Finow—The body laid in state—Dismal lamentations of Toobo Nuha's women—Some account of the nature of the taboo—Burial of Toobo Nuha—Heroic challenge of Chiooloa—Chiefdom of Vavaoo given to Finow's aunt—Her hostile intentions—The heroic speech of her sister to the women of Vavaoo—Tóë Oomoo (Finow's aunt) builds a large and strong fortress at Vavaoo—Finow's determination to proceed immediately against it, notwithstanding the dissuasion of his priests—Sketch of his religious sentiments—Bravado of a Vavaoo warrior—Finow's son arrives from the Navigator's islands—His ceremony of marriage—A review—An instance of mercy and discrimination—Arrival of a canoe from Vavaoo—Finow embarks with 4000 men for Haano—By the advice of the gods he proceeds to Vavaoo with three canoes to offer peace—Is met by Toe Tangata, who addresses him—Finow makes a speech to the Vavaoo people—Their rejection of his offers—Beautiful appearance of the great garrison of Vavaoo—Return of the expedition to Hapai.

WE are now coming to a new æra in the history of the Tonga islands, occasioned by the political intrigues of Toobó Tóa a natural son of Toogoo Ahoo, by one of that kings female attendants. Toobó Tóa was the chief that formerly had the direction of the conspiracy against the Port au Prince : he was a man of not quite so brave and disinterested a spirit as Toobó Nuha : he partook rather of the character of Finow, with a little more ferocity, but somewhat less depth of policy. It will be recollected that Toobó Nuha was the chief that assassinated Toogoo Ahoo ; ever since which period Toobó Tóa's desire of revenge was most implacable ; and he had made a vow never to drink the milk of the cocoa-nut out of the shell till he had fully accomplished it. He had indeed all along espoused the cause of Finow against the adherents of his father, which may seem strange, as Finow himself was a principal accomplice in that assassination, though his policy did not allow him to be the immediate perpetrator. But Toobó

Tóa knew well that he should have no chance of success against so strong a power as that of Finow ; he therefore joined him, that he might have, sometime or another, an opportunity, however dangerous the attempt, of wreaking a signal vengeance on Toobó Nuha. The crisis was now fast approaching, for he had well prepared the way for it, by constantly whispering into the ear of Finow something disadvantageous to the character of Toobó Nuha. At one time he represented him to be the meditator of certain conspiracies ; at another the enviable possessor of a happier island, (Vavaoo,) much more productive of every article of convenience and luxury : sometimes he insinuated that Toobó Nuha did not pay sufficient annual tribute, considering the fertility of the island and the superior dignity of Finow ; at other times he represented him as ambitious, that he sought to gain too much the love of the people, and by his success in this way became too powerful : he moreover never ceased to remind the king of the frequent opposition made by Toobó Nuha to his wise measures in regard to his warlike preparations against Tonga : at last he had the boldness to propose his assassination. Finow, who was not at all startled at proposals of this nature, but who never wished, if possible, to appear to the world as a party concerned, lent an attentive ear to Toobó Tóa, and half promised his assistance, but advised that the execution of his project should be deferred till some future and more fit opportunity offered.

To enter properly into the merit of this account, Finow's character must all along be kept in view : he was a man of a deep and designing spirit, always willing to favor any conspiracy that promised to advance his interests, but exceedingly cautious how he let any body know his intentions, even the party that proposed it. He always conducted himself with such admirable policy, that no one, not even his most intimate acquaintance, could dive thoroughly into into his projects. Toobó Nuha, (his brother,) on the contrary, was a truly brave man, and, upon the whole, of an undesigning and exceedingly liberal mind ; for though he had proposed and perpetrated the assassination of Toogoo Ahoo, it was believed to be not so much to avenge his own personal wrongs as those of his country : he often used to express to Mr. Mariner the extent and nature of his feelings on that occasion, how he regretted that so many beautiful and innocent women should be sacrificed at the

same time ;* yet how strongly he felt that the liberty of his country was that moment in his power, whilst the desire of avenging its wrongs was like a raging thirst that overpowered every other sensation : no sooner was the blow struck than he saved all that he could save, a little child of three years old, which he bore away in his arms from the scene of slaughter. The liberality of his mind will appear also from the answers he made to those who sometimes threw out hints to him that Finow was not his friend, and that it was therefore proper for him always to go armed : "Finow," he replied, "is my brother—he is my superior chief—he is king of these islands, and I pay him tribute as a servant ; if he has any reason to be dissatisfied with my conduct, my life is at his disposal, and he is welcome to take it, for it is better to die than to live innocent and yet be thought capable of treachery :—besides, I will not arm myself against a power to which, as long as the country is well governed, it is my duty to submit."

This brave chief was still at Lefooga with all his army, in daily expectation of receiving orders from the king for their return to Vavaoo. Toobó Tóa thought the opportunity too advantageous to be lost : he did not approve of the advice of Finow, to wait yet a little longer. What opportunity, he thought, could be better than the present, while Toobó Nuha was still on the same island with him, and the king seemed disposed to favour his views ? He had harboured sentiments of revenge so long within his breast, and the fitness of the occasion so spurred his resolution, that every day's delay appeared in his imagination the loss of an age. Finow's feeling upon the subject was supposed not to be very far remote from that of Toobó Tóa ; but as he saw very clearly that this chief's determination was fully bent upon his purpose, and required no encouragement from him, he chose merely by an outward shew of moderation and wisdom to give a sort of passive consent, and to remain by this means the spectator rather than the actor in the scene, and so to avoid if possible the odium of being an accomplice in the murder of so brave and good a man.

A few days now elapsed, and Toobó Nuha was still among the number of the living. One evening, about an hour before sun-set, the king desired Mr. Mariner to accompany him and his daughter to Mahina Fekite, about three-quarters of a mile off ; he was going,

* See note, page 72.

he said, to consult an old chief, Toge he Mooana, who resided there, upon some political business. Finow usually carried out with him a large whaling knife, (the blade of which was two feet long and three inches wide ;) Mr. Mariner, observing, on this occasion, that he did not take his knife, asked him if he should take it and carry it for him ; he replied, No, I have no need of it : the other obeyed, and followed* him and his daughter, unarmed. In their way they came near to a pool, and Finow stepped aside to bathe, previously sending an attendant to Toobó Nuha, to desire him to come to him. By the time he had done bathing Toobó Nuha arrived, and all four pursued their walk to the old chief's house ; where, when they arrived, the two chiefs and Finow's daughter entered the inside fencing, while Mr. Mariner went into a house within the outside fencing, and remained in conversation with a female attendant of Finow's daughter. They had not been long here, before Toobó Tóa came in and shortly after went out again. There entered soon after four men belonging to him, who immediately began to take down the sail, mast and sprits of a small canoe ; stating as their motive, when questioned by the woman, Toobó Tóa's orders to prepare a canoe ;† having taken what they wanted, they went out. In about two hours Finow came out of the inner fencing, followed by Toobó Nuha and his own daughter ; as they passed on, Mr. Mariner followed her, and the female attendant walked last.—It was now night, but somewhat moon-light. As they passed the corner of the outer fencing, Toobó Tóa and the four men just spoken of rushed from their hiding-place, and made a violent assault on Toobo' Nuha : the first blow of a club he received on his shoulder, (intended for his head :) he immediately exclaimed "*O iaooé Finow, teoo mátc ?* (oh ! Finow, am I to be killed ?") and retiring a few steps set his back against the fencing : Finow, who was several paces in advance, immediately made what was thought a *feigned* attempt to defend him, exclaiming "*O iaooé seeoké gooa máte e tangáta !* (alas ! this noble man is killed !") but he was held from his strong, yet pretended endeavour to run to his

* When several persons walk together, it is customary for one to follow another in a row.

† The orders they had received from Toobo Toa were, in fact, to get ready a canoe to make his escape in, if his intended project against the life of Toobo Nuna should fail. These four men were his confidants.

assistance, by some other attendants of Toobó Tóa, who came up and forced Finow into the fencing. (It must be recollected that Finow did not choose to bring his whaling knife with him.) Toobó Nuha, who was without any offensive weapon, as he had been without any suspicion, warded off several blows with his hands and arms; till both these being broken, he was unable to lift them up, when a blow from Toobó Tóa on the head made him stagger, another knocked him down, and he was beaten as long as signs of life remained, and for some time after. At this moment a young warrior, whose name was Latoo Ila, and whose father had been formerly killed, under strong suspicions of conspiracy by Toobó Nuha, came up to the spot, possessed by a spirit of implacable revenge. He struck the body of the dead chief several times, and exclaimed,—"The time of vengeance is come! thou hast been long enough the chief of Vavaoo, living in ease and luxury; thou murderer of my father! I would have declared my sentiments long ago, if I could have depended upon others to second me; not that I feared death by making thee my enemy, but the vengeance of my chief, Toobó Tóa, was first to be satisfied, and it was a duty I owed the spirit of my father to preserve my life as long as possible, that I might have the satisfaction to see thee thus lie stinking! (dead!") He then repeated the blows several times upon his stomach.

On the first noise of the scuffle, Mr. Mariner imagining that Finow himself was attacked, attempted to rush forward, though unarmed, to his assistance, but was prevented by a strong man, who taking him round the body, pinioned his arms to his side. The women, on hearing the sound of the blows, and the exclamation of Toobó Nuha, ran screaming into the fencing. In about ten minutes after the affair, nearly two hundred of Finow's people assembled, armed with clubs and spears, to a party of whom, with a chief at their head, Finow gave orders to go immediately to Toobó Nuha's people, who were at their temporary houses on the shore, and command them, in his name, to go on board their respective canoes, except the principal Vavaoo chiefs, who were to come into his presence. These orders were scarcely given when one of the late chief's adopted sons, Hala Api Api, came before Finow, and striking his club against the ground, exclaimed "Why sit you there idle?—why do you not rouse yourself and your men, to revenge the death of the fallen hero? if it had been your lot to have sunk thus beneath the clubs of your ene-

mies, would he have hesitated to have sacrificed his life for your revenge?—How great a chief he was! how sadly has he died!" Finow made no reply, and the young warrior retired a little, and sat down.

The affection of the Vavaoo people for their chief was great, but they thought the present a very disadvantageous opportunity of seeking revenge. They were in a part of the country where their enemies would be very numerous; their canoes would perhaps be taken from them, and their retreat thus cut off.—When they received Finow's orders, they immediately obeyed, the great body of them going into their respective canoes, and their chiefs coming into the king's presence: where, when they arrived, they sat before him, their heads bowed down in dejection and utter sadness.—Finow, in his usual style of artful eloquence, made them a speech, in which he positively declared his innocence of the murder, and his previous ignorance of its being about to take place. He acknowledged, however, that Toobó Tóa confided to him his intentions, and asked his assistance, which he promised: but that he had made this promise without meaning to fulfil it; thinking by this method to satisfy for a time the urgent solicitations of that chief: lest, not having made it, he should undertake the rash act before proper measures could be adopted to prevent it.

While he was yet speaking, his own wives and women, having been sent for, came and sat down behind him. His speech being ended, half an hour's silence ensued; nobody daring to deliver his sentiments. The company then rose, by Finow's order, and followed him to his house. As he passed the body, he ordered it to be lifted up and carried before him. When the procession arrived, the body was laid down on the outside of the house, and washed all over with a mixture of oil and water (as is always customary.) This office was performed by one of Finow's wives and Mr. Mariner; nobody else offering to do it, on account of their objections to being *taboo'd*.* Finow's wife did not mind it, because

* No person can touch a dead chief without being *taboo'd* for ten lunar months, except chiefs, who are only *taboo'd* for three, four, or five months, according to the superiority of the dead chief; except again it be the body of Tooitonga, and then even the greatest chief would be *taboo'd* ten months, as was the case with Finow's wife above mentioned. During the time a man is *taboo'd* he must not feed himself with his own hands, but must be fed by somebody else; he must not even use a toothpick himself, but must guide

she was already *táboo'd* from having touched the dead body of the late Tooitonga nine months before, and had consequently got accustomed to the inconveniences of it; and Mr. Mariner did not hesitate to do this last office to his friend, because he had no superstitious fears of the consequences of not submitting to the *táboo*. The body, being washed, was brought into the house, laid on a large bale of *gnatoo*, and anointed with sandal wood oil. Toobó Nuha's widows' (four in number) now came in to mourn over the dead body of their departed chief. They entered beating their breasts and faces, and screaming with all the agony and frantic agitations of mad women. They sat down close round the corpse, and in a most dismal strain began singing

O iaooé ! seooké !
O iaooé ! goóa máte é.
O iaooé ! goóa te ófa é.
O iaooé ! goóa te tángi é.
O iaooé ! mówmów é.

Alas ! woe is me !
Alas ! he is dead !
Alas ! how I respect him !
Alas ! how I lament his loss !
Alas ! here are his ruins !

These verses were repeated over and over again, without any order, during the whole night; the mourners frequently beating their breasts and faces, and now and then making exclamations regarding themselves, as to what would become of them now they had lost their great chief and protector, and with him all their happiness and comfort. The house was lighted up by lamps with cocoa-nut oil. About one hundred and fifty persons were present, among whom were Finow and Mr. Mariner; both of whom staid

another person's hand holding the toothpick. If he is hungry and there is no one to feed him, he must go down upon his hands and knees, and pick up his victuals with his mouth: and if he infringes upon any of these rules, it is firmly expected that he will swell up and die: and this belief is so strong thatMr. Mariner thinks no native ever made an experiment to prove the contrary.—They often saw him feed himself with his hands after having touched dead chiefs, and not observing his health to decline, they attributed it to his being a foreigner, and being governed by different gods.

the whole night. Finow's wives retired to rest. Mr. Mariner deeply felt on his mind the depressing influence of these sorrowful lamentations. The poor unfortunate women at intervals only sobbed and mourned for a time, then broke out loudly as before; till by degrees, the voice growing weak, sunk into a hoarse murmur; as if all the powers of the soul were fast declining under a weight of anguish, never to rise again; then a heart-rending exclamation of sorrow from one spread its contagion to all the rest; and thus was the whole night spent in lamentations for the death of a good and great man; who, as far as human judgment can determine, was unjustly accused, and undeservedly sacrificed.

During all this time, the chiefs and warriors of the king kept themselves on the alarm, expecting every moment a revolt from the people of Toobó Nuha. Every thing, however, remained quiet. The following morning Finow issued orders for the body to be carried on board a canoe along with him, to proceed to the island of Whiha! this was accordingly done, and they set sail, sixty or seventy other canoes following, with the Vavaoo people, and several of the king's warriors. When they arrived at Whiha, a grave was opened for Toobó Nuha in the *fytoca** of his ancestors, wherein his body was deposited in the presence of all who came in the canoes, besides a considerable number of the natives of the island.†

As soon as the corpse was let down into the grave, one of those who had assassinated him, Chiooloo, a great warrior and a powerful man, advanced forward into the middle of the circle, brandishing his club, and addressed the Vavaoo people to the following effect: "If there be any among you harbouring secret thoughts of revenge, keep them no longer buried in your bosom, meditating plans of future insurrection, but come now forth and fight me on the spot, for by sacrificing me, you will revenge his death: I am the man who acted a principal part in his death; come on, then,

* Fytoca, a burying-place, including the grave, the mount in which it is sunk, and a sort of shed over it. The grave of a chief's family is a vault, lined at the bottom with one large stone, one at each side, and one at the foot and head, and is about eight feet long, six feet broad, and eight feet deep, covered at the top with one large stone.

† The ceremony of this burial is omitted, as being similar to, though not quite so formal, as what will be described hereafter, on the occasion of Finow's death.

one and all, and wreak your vengeance on my head !" Nobody, however, accepted this challenge ; not but there were many Vavaoo chiefs who would willingly have done it, had they not thought better to reserve themselves, to effect a future and more signal vengeance. The stone was now put over the grave, and the company dispersed.

During the whole of this time, in consequence of Finow's orders, every circumstance was attended to that might prevent an insurrection on the part of the Vavaoo warriors. The four carronades which Finow had brought with him were drawn up before the fencing in which he meant to reside during his stay : the Vavaoo people were forbidden to carry any offensive weapons, whilst those of Hapai were ordered to be under arms, and keep themselves on the alert.

Two or three days after this funeral ceremony, the king summoned a private meeting in his presence of the chiefs of Hapai, and those of Vavaoo, when the latter swore allegiance to Finow with their hands placed upon a consecrated bowl,* whilst cava was being mixed in it, invoking the god, Tooi fooa Bolotoo, to whom the bowl was consecrated, and praying him to punish them with untimely death if they should afterwards break their vow, or harbour any thoughts to that intent. The cava was then shared out, and the king informed the Vavaoo chiefs, that thenceforth they were to consider Tóë Oomoo, (his aunt,) as their lawful chief, and to pay respect to her as such, at her cava ceremonies : they accordingly promised all due submission and obedience to their newly appointed chief ; after which the assembly rose up, and dispersed to their respective houses.

The following day, Finow, and all that had come to this island with him, went on board their canoes, and returned back to Lefooga, and, shortly after, all the Vavaoo people, except the greater part of the matabooles† of the late Toobó Nuha, who were detained by Finow, pursued their course to Vavaoo.

* The bowl is held consecrated because it is kept on purpose to make cava in, for the ceremonies of that god only (Tooi fooa Bolotoo,) being used on no other occasion. If a great chief takes an oath, he swears by the god, (laying his hand upon the consecrated bowl :) if an inferior chief takes an oath, he swears by his superior relation, who, of course, is a greater chief, and lays his hand upon his feet

† He retained the matabooles of the late chief, lest by their counsel and

About a fortnight after their departure, there arrived a canoe from Vavaoo with a mataboole, and thirty or forty men, who were well affected towards Finow. They brought the unexpected information, that the people of that island, at the instigation, and under the guidance of their chief, Tóë Oomoo (Finow's aunt,) had come to the resolution of freeing themselves from the dominion of the king, and of erecting themselves into a separate nation. Töé Oomoo, it seems, had made a speech to her chiefs, in which she declared, that she found it expedient to shake off the yoke of Finow; for although she was his aunt, she could not but remember with gratitude the obligations she laid under to Toobó Nuha, and the respect that was due to his memory: Toobó Nuha, she said, had been her particular friend, and she was determined to act in a manner worthy the honour of so great a man's friendship. She then appealed to her chiefs and matabooles, demanding of them their opinion, and whether they also did not think it expedient to free themselves from the dominion of Finow. Here a consultation began, which was kept up a considerable time, without coming to any determination, some arguing rather in favour of Finow's conduct, others rather against it; till, at length, an old woman (sister to Tóë Oomoo,) rushed into the middle of the assembly, armed with a club and spear, and brandishing them in the air, demanded, with a loud voice, why they hesitated so long in an affair, in which honour clearly pointed out the only proper path to pursue; "but," she added, "if the men are turned women, the women shall turn men, and revenge the death of their murdered chief; let, then, the men stand idly looking on, and when we are sacrificed in the glorious cause, the example may, perhaps, excite them to fight and die in the same spirited endeavour to support and defend their rights." The warlike declaration of this heroine roused the chiefs into a state of activity, and they speedily came to a resolution to build a large and strong fortress, and to put themselves in a state of defence against any incursions that Finow might make upon them, or, rather, which Toobó Toa might urge him to make.

The proposed fortress was to be the largest that ever was known in the Tonga islands, to be, in short, a fortified town, capable of holding all the inhabitants of Vavaoo (about 8000 in number,) with

advice the Vavaoo people should be urged to rebellion: the matabooles have always great influence with the chiefs.

their houses and burying-places, to be built round the Mooa,* and constructed, as usual, of reed fencings, much on the same plan as that of Nioocalofa, formerly described, but to be surrounded by a deep and firm-set bank of solid clay, about twelve feet high, with a ditch on the inner side of it, from which the clay would be furnished, and thus be proof against the guns: within this ditch, and next the fencing, was to be another bank of clay, smaller than the other. The whole of the materials of the fencing was to be proportionably strong and good.

Among a great deal of information which the old mataboole communicated, was that respecting the bravado of a Vavaoo warrior, who declared his utter contempt of the guns. It is customary for every professed warrior, before he goes to battle, or expects the coming of an enemy, to give himself the name of some one particular person, whom he means to single out and fight. This warrior, however, instead of assuming the name of one of the enemy, proudly called himself Fanna Fonnooa (a great gun,) declaring that he would run boldly up to a cannon and throw his spear into the mouth of it.

When Finow was informed of these proceedings of the Vavaoo people, he immediately resolved to make a descent upon them with a powerful force, and reduce them into subjection before they could have completed their designs: but the priests dissuaded him from this hasty project, and proposed, that it would be much more acceptable to the gods to make, in the first place, an offer of reconciliation. The king, however, had not much respect for the priests, and though he sometimes conformed with their advice, it was generally because it tallied with his own opinion, or he did it for the mere outside shew of veneration for the gods: his want of religion was, indeed, almost proverbial, and, on this account, the people often wondered that he was so successful in war. In this particular instance he was so exasperated at the conduct of his aunt, that not the persuasion of the priests, nor the admonitions of the gods, could prevent him turning his immediate attention to the necessary preparations for a speedy attack on Vavaoo. Intermediate and unexpected events, however, put a stop, for a time, to these preparations.

* The chiefs' houses are generally situated together, and this place is called the Mooa, the metropolis of the island.

At this period, there arrived from Hamoa (the Navigator's islands,) Finow's son and heir, Móegnagnóngo, after an absence of five years; with him came another great chief, whose name was Voona, and who had formerly been chief of Vavaoo ; they and their retinue had sailed from Hamoa in six canoes, one of which, containing sixty persons, and all Móegnagnóngo's treasures, was lost in a gale of wind. In their way they had touched at Vavaoo, not knowing the political situation of the island, and were very near being forcibly detained; but, observing something suspicious in the conduct of the people, they put off to sea again, and thus made their escape in time.

Their arrival at Lefooga occasioned great feasting and rejoicing, which lasted many days, and served to divert the king from his immediate warlike projects.

Two daughters of chiefs had, for several years, been kept apart, and reserved to be the wives of the young prince (as we shall beg leave to call him, to avoid the frequent repetition of his uncouth name,) as soon as he should return from Hamoa. He had, indeed, brought two wives with him, natives of that place, but, finding that his friends at home had not been unmindful of him in this particular, he resolved to marry these young maidens also: and partly to please his own humour, and partly to afford a little amusement to the Hapai people, he resolved, also, that the ceremony should be performed, for the most part, after the manner of the Navigator's islands.

On the morning of the day of marriage, which was about a week after the arrival of the prince, most of the lower class of the people were employed in bringing from different parts of the island, yams, ripe plantains, and bananas ; cocoa-nuts, bread fruit, fish, and cakes.* These were piled up on the *malái* in four large heaps, with a baked pig on the top of each. The people assembled on the spot, dressed up in new garments, ornamented with wreaths of flowers, and with red ribbands made of the fine membrane of the leaf of the *lo aców*, much resembling silk : their persons were anointed with sweet-scented oil. The spectators seated themselves in two sections of a circle, one beginning from the right, the other from the left hand of Finow and his matabooles ; at their

* These cakes are made of flour prepared from the Mahoá root, mixed up with scraped cocoa-nut into a paste, and baked. They are considered a luxury.

terminations stood the Hapai people on the one side, and the newcomers (most of them Hapai people also,) on the other, so as to be opposite to each other, both parties being furnished with clubs made of the green branches of the cocoa-nut tree. The prince, who was also armed with a club, stood up among his Hamoa companions.

The two brides were now conducted by their female attendants from the house of Finow (near the *malái.*) They were dressed in the finest Hamoa mats,* but not in such profusion as described in Tooitonga's marriage, and were veiled in the finest *gnatoo.*— They were led into the house on the *malái*, and seated on bales also of the finest *gnatoo.* Here their feet, hands, faces, and breasts were anointed with a mixture of sandal-wood oil, and the purest turmeric, producing a deep orange tint on their skins. They remained seated in this place, to be spectators of the combat that was about to ensue between the inhabitants of Hapai and their friends from Hamoa.

The two parties being ready, the challenges were given in the following way: a man from one side runs over to the opposite party and sits down before it; he then makes a sign to know if any one will engage with him; the person who chooses to accept the challenge comes forwerd brandishing his club, when the two combatants proceed to the middle of the circle, each attended by one from his own party to assist as second. They next determine whether they shall fight after the Tonga or Hamoa fashion; the difference of which is, that the Hamoa custom allows a man to beat his antagonist after he is knocked down, as long as he perceives signs of motion: the Tonga mode, on the contrary, only allows him to flourish his club over his fallen foe, and the fight is at an end. This point being agreed on, the two champions for the applause of the multitude begin to engage. When they have finished, another party comes on in the same way. Sometimes there are three or four sets of combatants engaged at the same time. When a man gains a victory, his own party gives a shout of approbation, *wo wo, a ma to, i oi, i, oi ;*† the champion then advances towards

* These mats are made entirely by hand, and when very fine and large, occupy two years making; this renders them exceedingly valuable. They are so exquisitely manufactured, that one would suppose them to be woven by a loom.

† The words of this exclamation have, separately, no particular meaning; in respect to the pronunciation, the *o* in *wo* must be dwelt on at least five seconds; the *a* is to be sounded as in ah! tar, &c. the *i* as *e* in he, we, &c.:

the chief who presides at the head of the circle (in this instance the king,) sits down before him, out of respect, then rises immediately, and returns to his own party.

Such was the mode in which these club-fights were conducted: the prince engaged in several of them, and performed great feats of bravery: he fought no less than fourteen or fifteen battles, and always came off victorious.

The fighting with clubs being over, at a signal from Finow, the boxing and wrestling matches commenced. As their performances in these ways have been so accurately described by Captain Cook, it would be unnecessary to enter here into a detail.

These feats being concluded, the prince and his chiefs retired to the neighbouring houses to dress their heads with a sort of turban, made of white *gnatoo*, ornamented with small red feathers.—Thus equipped, they returned to the *malái*, when the chiefs sat down again among their own party, and the prince went up to his two brides, who were still sitting in the house, raised them up, one by each hand, and led them forth upon the *malái* amid the acclamations of the people, who clapped their hands, whilst the matabooles exclaimed *malíe ! malíe !* (well done ! well done !) The young chiefs and their companions from Hamoa, sung the following song, beating time with their hands: it is in the language of the Navigator's islands, and Mr. Mariner does not understand the meaning of it; he was so much in the habit of hearing the Tonga people sing in that language, which they affect to admire, though very few understand what they sing, that he neglected to inquire the meaning of this song; but the words, or rather the syllables, (for it is hard to say whether they are divided quite right,) he remembers perfectly well, as many of the people went about all the following night singing it, according to the custom at Hamoa: the song is as follows:

Láfe láfe é, láfe láfe é,
Láfe láfe é chiniláu ;
Chi a my ta tó.
Oóa láo fía tála ou,
Móegnagnóngo é, Móegnagnóngo é ;
Toobó mo Laképa e, Toobó mo Laképa é.

the whole is given in a sort of recitative, and very slowly.—N. B. When a e occurs in the Tonga language, it must be pronounced like *a* in date, late, &c.

Toobó Mo Laképa was the name of one of the brides, who was a personage of greater rank than the other.

While this singing and these acclamations were going forward, the prince led his brides to the bottom of the *malái* with a slow and dignified step, and then returned, amid the same acclamations, into the house, and re-seated them upon the bales of *gnatoo ;* after which he commenced a dance on the *malái* with the young chiefs, who had put on turbans. This dance was also after the manner of the Navigator's islands, and seemed to afford the people much entertainment : in Mr. Mariner's opinion, there was not so great an exhibition of agility as in their own dances, but equally as much grace, and somewhat more attitude. In the mean time the brides were conducted to the residence of the bridegroom. The dance being concluded, the provisions were shared out : the two larger portions were allotted, by Finow's orders, to the new comers, (to be disposed of afterwards as they thought proper :) the next largest was shared out to all foreigners, viz. natives of Fiji, Hamoa, the island of Fotoona, &c. ; and the remaining heap, at an appointed signal, was scambled for by all who chose to try their speed and dexterity. This last scene afforded great diversion to all the spectators. The baked pig on the top of the heap was soon brought down, and pulled about in a most miserable way ; being torn piecemeal, and so covered with sand and dirt as to be quite uneatable. The ceremony was now concluded by a general boxing-match ; the men from the north of the island combating those from the south ; till at length the men of the north drove their opponents entirely off the ground. On occasions of such fights the combatants are allowed to wear turbans, to resemble more nearly a real fight. It must here be observed that turbans are not allowed to be worn but in time of war, and then only by those who are going to battle, unless on occasions of formal rejoicings like the present, or at night-time by chiefs and matabooles, or by the common people when at work in the fields or in canoes. On all other occasions, to wear a head-dress would be disrespectful ; for although no chief be present, yet some god may be at hand unseen. This custom is kept up with such strictness, that if a man were to wear a head-dress on other occasions, he would be sure to be knocked down by the first person he met who was a superior, and even perhaps, if he were an equal. On occasions, when a turban is allowed to be worn, it must be removed from the head when a superior happens

to approach (unless in time of actual battle ;) but it is usual for the superior to say to one who is not much inferior, "*toogoo ho fow*," keep on your *fow*,—as we would say, keep on your hat,—which compliment is generally accepted. The king used frequently to tell Mr. Mariner, that if he ever met any common fellow with his head covered, he should immediately knock him down. He was, however, allowed, like other foreigners, to wear a head-dress without any restriction, as being supposed to be governed by different gods, and accustomed to different manners.

But to return to our subject: it may be noticed that the form of the prince's marriage as here related, and which, for the most part, was according to the Hamoa custom, was not very different from that of the Tonga islands; but two parts of the Hamoa ceremony were in this instance left out, viz. the payment of something valuable to the brides' fathers by the bridegroom, such as bales of gnatoo, beades, &c. the brides being virgins: the other part of the ceremony, which in fact was to ascertain whether such payment was justly due, should have been performed by the bridegroom (digito admoto) when he had led his brides back into the house, and re-seated them on the bales of *gnatoo:* but the circumstance alluded to, not being thought by the natives of the Tonga Islands consistent with delicacy, was accordingly omitted.

In the evening of the same day, the large house on the *malái* was lighted up with flambeaus. Singers and dancers of Hapai assembled, and waited the arrival of the prince and his Hamoa friends. In a short time they came with presents of fine mats, dried cava root, &c. (the cava root of the Navigator's islands is greatly esteemed.) These they laid down at the feet of Finow and his wife, Toobo ve Holla, who were seated opposite the entrance. Her majesty returned the compliment by presenting them with three or four English wine-bottles, an hour-glass, without either sand or stand, and some pieces of iron hoop, made sharp in the form of chissels; which having received, they retired and seated themselves on one side, opposite the party of Hapai singers. These latter now began a vocal concert, in the language and after the manner of the Hamoa islands. When they had finished, those from Hamoa sung, and so on alternately during four or five hours, after which the company broke up. The brides were not present at this concert; and the bridegroom, not finding himself much interested in it, soon gave them the slip.

This ceremony, and these rejoicings, being over, Finow again began to turn his attention towards Vavaoo. In the first place he despatched canoes to the different Hapai islands, with orders to each, that all the male inhabitants (excepting two of the oldest for each plantation, to keep them clear of weeds, &c. the yams being all planted,) should assemble within ten days at Lefooga, armed with clubs and spears, and supplied with a good store of provisions. Being all arrived within the time proposed, Finow issued orders to all his forces to prepare for a review. On the appointed day they assembled on a *malái*, to the amount of about six thousand; all armed, and painted, and dressed according to some warlike fancy. Finow then delivered a speech, in which he declared his opinion that the Tonga mode of warfare had, hitherto, been upon a very bad principle; and that instead of running forwards and then retreating, accordingly as they met with advantages or disadvantages, they ought rather to remain together in a body, and not to retreat on every trifling occasion, but to push forward with the most determined courage, and thus dash terror into the minds of their enemies; or by standing their ground with unconquerable steadiness, to strike them with astonishment at their fortitude and strength: for such he had heard was the way of fighting in England, (meaning Europe at large,) and it claimed his highest admiration:——"and," he added, "if any man sees the point of a spear advancing upon his breast, he is not to run back like a coward, but push forward upon it, and at the risk of his life, deal destruction on his foe." This last sentence he bellowed forth in a tone and loudness of voice that made every one tremble, for in this particular he was very remarkable; when powerfully and passionately excited, the sound of his voice was like the roaring of a wild beast, and might be heard at an incredible distance.

Having finished his speech, several of his warriors ran up to him, striking their clubs furiously on the ground, bidding him not to be afraid of his enemies, for that, comparatively speaking, there were no real warriors in Vavaoo: and that they would stand by him to the very last. The king then addressed them again, describing, in a more particular manner, how they were to proceed in their encounter, with the enemy, on the approach of whom they were all to sit down on the ground, and remain perfectly still, as if unconcerned in what was going forward; and even though the enemy were to throw spears and discharge arrows, they were neverthe-

less to remain motionless till they received orders to rise and rush upon them in a body ; this they were to do with ardour and impetuosity ; and he was quite certain, he said, that such a sudden and bold attack would put them completely to the rout. He then made them practise this manœuvre several times. Lastly he spirited them up with thoughts of glory and honour, telling them at the same time, that death was a thing to be despised,—not to be feared by a brave man, whose name would still live with a lasting life, when his body was buried in the dust. He then dismissed them, with orders that those belonging to the northern islands might immediately return home, but were shortly to proceed to Haano, the northernmost island of all the Hapais, and there to wait the arrival of him and all his southern forces on their way to Vavaoo.

About this time a circumstance happened, which deserves in a particular manner to be recorded, because it evinces a disposition in the natives to act with more justice, mercy, and discrimination, than what one might otherwise be tempted to expect. Two boys, about fourteen years of age, viz. Thomas Eversfield, an Englishman, and John Roberts, a black native of Tortola, (both belonging to the Port au Prince,) were detected stealing a bale of *gnatoo* from a consecrated house. If they had been natives, they would instantly have been punished with death : but the chiefs and matabooles took the matter into consideration, and resolved, that, as they were foreigners, and so young and thoughtless, the offence, this time, should be overlooked. Nevertheless, to appease the anger of the god, to whom the house was consecrated, it was thought necessary to address him humbly upon the subject. Accordingly, his priest, followed by chiefs and matabooles, dressed in mats, with leaves of the *Ifi* tree round their necks, in token of humility and sorrow, went in solemn procession to the house : they sat down before it, and the priest addressed the divinity to the following purpose : " Here you see the chiefs and matabooles that have come to thee, hoping that thou wilt be merciful : the boys are young, and being foreigners, are not so well acquainted with our customs, and did not reflect upon the greatness of the crime : we pray thee, therefore, not to punish the people for the sins of these thoughtless youths : we have spared them, and hope that thou wilt be merciful and spare us."—The priest then rose up, and they all retired in the same way they came. The chiefs, and

particularly Finow, most severely reprimanded the boys, and endeavoured strongly to impress upon their minds the enormity of the offence, and that they owed their lives solely to their presumed ignorance of the extent of the crime. They were both of them heartily frightened.

A few days after the review a canoe arrived from Vavaoo, with a few Hapai people, who were suffered to leave that island at their particular request. They brought intelligence that it was not the wish of Tóë Oomoo and her chiefs to be at war with Hapai, but that they considered it a duty they owed to themselves to act with strong measures in regard to Finow, whom they esteemed of so treacherous a character, that a peace with him now would only be the forerunner of disaster and inglorious death to themselves, and on this account, they chose rather to meet their fate in the field, than to live an idle and peaceful life for a short time, and at length be cruelly murdered to satisfy his revenge. They moreover stated that it was the determination of the Vavaoo warriors to rush out suddenly upon the white men, and take possession of the guns.

A few days afterwards, all affairs being settled in regard to the management of the plantations, the canoes were refitted and launched, and early in the morning the king, and all the forces with him, (about 4000 strong) proceeded to Haano, about three leagues to the north, to join those who, according to orders, were waiting for them. At Haano, the king was received with customary feasting and rejoicing, and on the following day the gods were consulted in regard to the expedition. The answer was similar to the admonition formerly given, viz. that the king should first proceed to Vavaoo with three canoes only, with such men as had few or no relations at Vavaoo (lest they should be tempted to desert,) but above all with such also as had not been instrumental in the assassination of Toobó Nuha, nor had been formerly his adherents, lest their presence might excite still farther the anger of the Vavaoo people; and, thus accompanied, should offer terms of peace in the most friendly manner. Finow, having by this time had sufficient opportunity to reflect coolly and deliberately, and therefore more wisely, upon this business, entered readily into the measure. Three canoes were got ready, and Finow, with some of the choicest fighting men, of such description as the oracle approved of, went on board: Mr. Mariner was in the king's canoe, and two other Englishmen were on board one of the others, and they proceed-

ed towards Vavaoo. As they approached the shores of this island they came up with several canoes belonging to it, endeavouring to make their escape, for they fancied these were only the head canoes of a large fleet drawing near to make an attack upon Vavaoo. The king, however, informed them that he was not coming with warlike intentions, but that his object was peace, and he was paying them a visit for the sole purpose of adjusting matters amicably; he then dismissed them, and they paddled away immediately for that part of the island where the great fortress was situated. As the expedition passed a point about five miles to the southward of the fort, a number of natives were seen on the beach, painted and dressed after the manner of war, and armed with clubs and spears; they menaced the visitors with every martial gesture, furiously splashing up the water with their clubs, and shouting the war-whoop loudly and repeatedly. When they had proceeded a little farther, there came up to them a canoe from the garrison, with a warrior named Ta e Tangata: he wore a turban* on his head, and stated that he came, with leave from Toe Oomoo, to inquire if any of Toobó Nuha's murderers were on board, for he was ready, he said, to fight them, and lay down his life in honour of that great and matchless chief. Finow, in answer, told him the purpose of his coming, and that there were none of Toobó Nuha's murderers on board, and as to himself, he was perfectly well disposed to make a peace, and, whatever his enemies might think of him, that was the object which was nearest his heart. No sooner did the Vavaoo warrior hear this unexpected declaration, than he pulled off his turban, and taking a piece of cava root, went on board Finow's canoe, and, having presented the cava to the king, he kissed his feet as a mark of respect. The king then dismissed him, desiring him to relate to his chiefs the object of his coming, and that he should the same evening, if they would permit him, pass on to Neafoo,† to leave

* It will be recollected, that turbans are only worn by day-time, when within sight of an enemy, &c. see p. 117. This man, therefore, came as an enemy. This head-dress may be considered a signal of defiance, or, at best, of independence and equality.

† Neafoo is situated on the N. E. shore of Vavaoo, and is a consecrated place, like Mafánga, formerly described, where the ceremony of Tooge was performed. At Neafoo are several houses consecrated to different gods.

cava there, and the following morning proceed to the fortress, to adjust terms of peace. As soon as the warrior departed with his message, Finow directed his course up an inlet to Neafoo, where he arrived and landed without any opposition, and, having left cava with the usual ceremony,* he returned on board, and passed the night in another branch of the inlet leading up to the fortress; towards which, early the following morning, he proceeded with the three canoes. At first, he intended to land in person, and ascend the hill to address the garrison; but from this he was dissuaded by his chiefs: he then determined to go near to the shore in a small canoe which they had in tow, and be led along the shelf by his matabooles, wading through the water which was scarcely three feet deep; to this also his friends objected, being apprehensive that, if he left the large canoe in the way he proposed, and approached too near the beach, his temper might be so worked into a rage by the insults of the natives, as to induce him to rush on shore, and run the risk of being killed; but Finow replied, by way of apology for not yielding to their advice, that it was the part of a brave man to keep himself perfectly cool and collected when insulted, and that he was resolved to act up to this character. Matters being thus arranged, he went into the small canoe, and was led along by the matabooles. As they drew near to the shore, many of the natives called out to them, saying a number of things in derision: one threw them a piece of yam, another a piece of pork, telling them it was to be the last they should get from Vavaoo;† then they inquired whether they were not quite tired of living upon the scanty allowance of the Hapai islands: they next threw them a piece of gnatoo, advising them, in the most friendly manner, to wear that instead of scrubbing their skins with the coarse mats of Hapai; and, as this was all they meant to give them, they were to tear it in small pieces, divide it among them, and each wear a rag. During all these insults, the king, contrary to the expectation of every one (for he was of a very irritable temper,) kept himself perfectly cool, and said nothing. When he had arrived near enough to address them conveniently, he made a speech

*See page 81.

†Vavaoo is famous for good yams, and great quantities of hogs, as well as for gnatoo of a finer quality, and better printed; the tree, from which the printing colour is procured, being very scarce, and very inferior, at the Hapai islands.

of about an hour's length, in which, with a wonderful degree of art and eloquence, he endeavoured to persuade them that he was perfectly innocent of the death of Toobó Nuha; and that he should be exceedingly sorry if their mistaken notions of his sentiments and conduct should occasion a war with Vavaoo: he told them how much he loved and respected his aunt (Toe Oomoo,) and how unhappy he should be, if the late unfortunate affair, which he could neither well foresee nor help, should occasion a quarrel with her: nothing grieved him more, he said, than that his best intentions should be thus regarded with suspicion, but he hoped that their candour and liberality, upon a little cool reflection, would lead them to place that confidence in him, which his own consciousness of upright intentions gave him reason to expect, and he trusted that they would snbmit to his rule and government as formerly. To this, some of the Vavaoo chiefs replied, that they should be willing enough to acknowledge him king, as formerly, provided he would reside altogether at Vavaoo, and interdict all communication with the Hapai people, among whom there were many designing chiefs, of whose treacherous policy they had good reason to be afraid: or, if he did not choose to remain altogether at Vavaoo, he might reside at Hapai, and they would send him annual tribute, as usual, upon condition that neither he, nor his chiefs, nor any of the people of Hapai, would visit Vavaoo under any pretext whatsoever; for, as they were quite tired of disturbances and insurrections, they heartily wished to keep away all who were promoters of discord, all ambitious and discontented chiefs; all, in short, whose tempers were too fickle to love a peaceful and quiet life: and, as to the large fortress, they declared it had been constructed merely for the purpose of self defence. Finow then took up the discourse, stating, that he could not give his consent to terms which were inconsistent with his dignity, as supreme governor both of Hapai and Vavaoo, and that it was exceedingly hard he should suffer for the rashness and impolicy of others, and that they should cease to put that confidence in his wisdom and justice which he hoped he had always merited. He then repeated the arguments in favour of his innocence, and, in conclusion, urged a proof of his love and affection for the people of Vavaoo, by reminding them of the readiness with which he formerly joined their late beloved chief, in the assassination of Toogoo Ahoo, and, by this means, freed Vavaoo and all the Tonga islands of a tyrant; and of the ardour with

which he fought in alliance with that great hero, in the memorable battle of Tonga ; and, although afterwards they (the Vavaoo people) opposed (from a mistaken notion) his progress in the same good cause, yet how happy they had been since their submission to him, and had received from his authority a good and wise chief (Toobó Nuha,) and now that this great man had fallen a sacrifice to the ambition or malice of others, was it on that account that they ought to forego their reliance on the love and affection which he had hitherto so conspicuously shewn them? "But, as you seem disposed," said he, "to live in idleness and luxury, I will go and reside among a more manly people, and prosecute war against the island of Tonga." In reply to all this, they again assured him of their love and respect for him as an individual, but, as they were determined to live free, they would neither propose nor accept of any other terms. The king then ordered his matabooles to conduct him to his canoe, and, turning towards the Vavaoo people, said, "Live, then, among yourselves in idleness, and we will return to Hapai."

During the time Finow was addressing the Vavaoo people, the matabooles and warriors that surrounded his canoe (among whom was Mr. Mariner) appeared much moved, and several shed tears, for his powers of persuasion were such, that, in defending his own cause, he seemed to be the most worthy, the most innocent, and the most unjustly used: on this account the greater chiefs and old matabooles of Vavaoo remained in the fortress, fearing to listen to his arguments, lest, being drawn aside by the power of his eloquence, they might mistake that for true which was not, and even lead the young and ardent warriors into an error, by persuading them that what he said was reasonable and just.

The fortress, on the top of a steep rising ground, as seen from the canoes, presented a most formidable and warlike appearance : its extent seemed enormous, and the tops of the white reeds, which were seen at a distance above the banks of red clay, the whole being strongly illuminated by the sun, represented to the imagination of Mr. Mariner the spears and javelins of ancient heroes, drawn up in battle array. On the top of the banks a number of warriors, armed with clubs and spears, were running to and fro, with fine light streamers,* full thirteen feet long, attached to their

* These streamers consist of the fine membrane stripped off from the under side of the cocoa-nut leaf.

heads and arms, which floating in the wind, produced a most romantic effect.

The king and his matabooles being now returned to their canoe, the expedition proceeded out of the inlet, and arrived shortly at a small island, on which they landed, and stripped it of almost all its cava root. It is here proper to mention, that all the islands adjacent to Vavaoo were deserted by order of Tóë Oomoo, that the people might be more safely situated in or near the fortress, in case of an invasion. The three canoes afterwards proceeded a little farther onward, and put in for the night at a small island, called Hoonga, about two miles from Vavaoo. The next morning they resumed their voyage, and arrived at Haano, the nearest of the Hapai islands, in the afternoon.

CHAPTER VI.

Finow embarks again with all his army for Vavaoo, and arrives at Neafoo—Alarm in the night—Presence of mind in one of Finow's men—Plan of attack—Siege commences—An armistice—Accident to Mr. Mariner, which causes the battle to be renewed—Audacity of a Vavaoo warrior—Finow forbids the guns to be used—Sortie of the enemy—Bravery of Chioolooa—Wonderful escape of Latoo Ila—Conduct of the Hapai women—Finow's army returns to Neafoo, and builds a fortress there—Alarm in the night—Revolt of a young chief to the enemy, and the consequences—Slaughter of the enemy by an ambuscade—Sixty bodies offered to the gods—Cannibalism—Supposed treachery of Lioofau—The king returns thanks to his tutelar god—Hints of his priest—Apprehension and punishment of Mappa Haano—Regulations respecting deserters—Cruelties exercised upon four of the enemy—Desertion of Toobo Boogoo from the enemy—One of Finow's canoes surprised by an attack from Maccapapa at the island of Taoonga—Finow sends out an expedition against Maccapapa's canoes, and takes ten—Attack on the enemy's field of yams—Mr. Mariner wounded—An attempt to secure the enemy's hogs.

THE day after the return of the expedition, the gods were invoked in the usual way, and the oracular answer was, to proceed immediately to war against Vavaoo. All things being in readiness, the following morning the king embarked with the whole of his forces, about 5000 men, besides 1000 women, in fifty large canoes, with the four carronades, ammunition, and every thing necessary for a vigorous attack upon the strong fortress of Vavaoo. Towards evening, the fleet arrived at Fonnooi-fooa (one of the small islands in the neighbourhood of Vavaoo,) whence Finow despatched four canoes, manned with select warriors, up the inlet, towards the fortress, with orders to kill whomsoever they could. They succeeded in killing three men, and severely wounding a fourth, whom, with the three dead bodies, they brought to Finow. Killing these three men, in the first attempt upon the enemy, was by no means to be considered a trifling advantage, for it was supposed to augur the protection of the gods, and great future successes.

Early in the morning, the Hapai fleet proceeded up the inlet to Neafoo (the consecrated spot formerly mentioned,) where they landed safely, leaving the women in the canoes. The four carronades were planted opposite the house of a neighbouring malái, ready to be drawn up the following morning to the fortress, which was about three miles off. The day was spent in settling and arranging sundry matters. During the night, which was exceedingly dark, a considerable degree of alarm was excited by two or three of the enemy, who approached, and threw a spear among a number of Finow's people, asleep near the house; it happened, however, to strike a bundle of spears that was placed upright against a tree, and, throwing it down, occasioned such a noise, that several of the men were awakened by it, who, thinking that the main body of the enemy was coming down upon them, began to run away; at this moment, one of them, more courageous than the rest, snatching up a piece of lighted wood, applied it to the touch-hole of one of the guns, which instantly went off, and produced such an effect on the enemy, that no more was heard of him that night. This certainly was a bold act for a man who had never before fired a gun in his life, and might in the worst case have been productive of the best effects, for, if the enemy had come in considerable numbers, as was at the moment falsely imagined, and this man had not had such presence of mind, all Finow's army might have been put completely to the rout, their guns taken from them, and a vast number of them slain: as it was, the report of the gun, awakening all who were yet asleep, induced such a degree of consternation as is scarcely to be conceived; they ran in all directions, but most of them to the canoes, and it was some time before their fears were sufficiently calmed for them to be induced to return. The man who performed this exploit received much praise and respect for his bravery; as to promotion, it is a thing not known among them, for no man can hold a rank in society which he is not born to; and as to other modes of reward, the merit of a good or brave action is considered its best reward, together with the admiration and respect which it creates, unless the party makes a point to boast of it, and then his merit is set almost at nought.

Early the following morning Finow divided his army into three grand divisions: the right wing was commanded by Toobó Tóa, the left by Lioofau, chief of Haano, and the centre by Finow him-

self: the guns were allotted, two to the centre, and one to each flank, and were managed by seven Englishmen, besides Mr. Mariner and a black native of South America, taken by the Port au Prince in one of her prizes. Matters being thus arranged, and Finow having repeated the orders he had formerly issued, viz. that his men should keep themselves perfectly steady, and not attack the enemy till they were quite close to them,—the army began its march towards the garrison. After four or five hours interrupted progress, owing chiefly to the weight of the guns and the badness of the road, they arrived before the fortress, on the banks of which a vast number of the enemy were assembled. As they approached, a shower of arrows was discharged upon them; but Finow ordered a mataboole to advance forward and request an armistice, that each party might take leave of what friends and relations they might have among their opponents;* which being granted, a number came out of the garrison to take a farewell of their relatives,—perhaps the last farewell of those who were about to fight against them. Here ensued a moving scene; many tears were shed on both sides, and many a last embrace exchanged. This affecting spectacle had lasted about two hours, when a circumstance accidentally occurred, unfortunate enough in its consequences, but which might have turned out still more so. One of the enemy, upon the outer bank of the fortress, wantonly shot an arrow at Mr. Mariner, but which fortunately missed him, and stuck in a tree close at his elbow; he immediately turned about, and discovering the man who discharged it, levelled his musket, on the impulse of the moment, and shot him dead upon the spot; instantly the enemy sounded the war-whoop, and all was uproar and confusion. The king, not understanding the cause, was in a most violent rage with Mr. Mariner, and would forthwith have despatched him with his club, had he been near enough: his matabooles did all they could to calm his temper, but he was not easily paci-

*In a civil war at these islands, as well as at other places, it often happens that sons have to fight against their fathers, and brothers against their brothers; but what renders this circumstance still more common at Tonga, is the adherence to an old established custom, which binds every man in honour to join the cause of that chief on whose island he happens to be at the time the war is declared, unless some circumstance, as particular relationship between great men, engages the chief of the island, upon earnest request, to give him liberty to depart.

fied: he sent a man to Mr. Mariner to demand his musket, but the latter, feeling himself aggrieved, peremptorily refused: Finow, by this time, becoming somewhat more calm, and learning the true cause of the disaster, was speedily reconciled. In the mean time the enemy, conceiving this to be a piece of treachery, returned to their entrenchments, and assailed the besiegers with showers of arrows. The king now ordered the great guns to open a fire upon the fort, but they seemed to do little or no injury to the works, owing to the height of the place and the strength of the embankment; several, however, were killed who ventured outside of it. The firing had lasted, with occasional intermissions, during six or seven hours, when a considerable number of the enemy were perceived coming out of the fencing, and sheltering themselves behind the banks, with the evident intention of sallying forth. Upon this the king ordered all his men to sit down, and to remain perfectly quiet and steady, although the enemy should advance quite close to them, till they received his further orders to rise up and rush upon them. They accordingly sat down. A party of fifteen or sixteen now came down from the fort, and seven or eight of the Hapai people ran forward to skirmish with them. One of the advanced party of the enemy came up to within fifteen or sixteen yards of the carronade, of which Mr. Mariner had the charge, and there stood, brandishing his spear in a threatening attitude: Mr. Mariner immediately fired the gun at him, but the moment the match was applied the man fell flat on his face, and the shot missed him: the moment after he sprung up again, and advanced forward to within ten paces of the gun, dancing and making sundry warlike gesticulations; he then brandished and threw his spear, intending it to enter the gun, but it struck against the muzzle. Mr. Mariner, astonished at the boldness and presumption of this warrior, was determined to punish him for his rashness, and accordingly levelled his musket, but just as he was pulling the trigger, an arrow struck the barrel of the piece, and caused him to miss his aim. The warrior then shouted aloud, and returned with all speed to the fortress. Here the reader will no doubt recollect the bravado of a man who assumed the name of Fanna Fonnooa* and declared that he would advance boldly up to a gun and throw his spear into the mouth of it, by way

*See page 113.

of expressing his contempt for this instrument of warfare. This warrior was the man; and he no doubt would have shared a severer fate, had Mr. Mariner been prepared for him, but having treated that threat as an idle boast, he had altogether forgotten the circumstance, and did not again reflect on it till after it was over.

The main body of the enemy was still stationed behind the banks, upon places cut for them to stand on, so that they were defended breast high, and thus had an opportunity of discharging their arrows in abundance, without much risk of receiving a shot in return. After a time, however, they came forth from their strong hold, and assembled on the outside, forming themselves quickly into three divisions, the same as Finow's army. Most of the greatest and bravest warriors stationed themselves in the left wing, with the view of descending, with all their concentrated power, on Finow's right wing, commanded by Toobó Tóa, along with whom were the other principal men that had assassinated Toobó Nuha six or seven in number: against *each* of these twenty of the enemy's left wing had orders to throw their spears, at a signal to be given, without directing their attention particularly to any one else, each party of twenty having singled out its man. These matters having been arranged, and having stationed themselves outside the bank as above stated, the whole advanced slowly and steadily forward. Finow's men still remained seated on the ground, according to the orders that had been given them, except a few who danced before them, by way of showing their contempt for the enemy, and of provoking them to hostilities. Mr. Mariner requested Finow to order these men in, that a cannonade might be opened upon the enemy; but the king objected, stating that as they ventured forward in an open body he would receive their attack, and fight them upon equal terms; that these guns gave him too great an advantage, such as he scorned to take; that it was more honourable to fight them man to man than to use against them arms that were rather fitted for the hostilities of spirits than of men:* at the same time he returned his thanks for the advan-

* The use of artillery seems to have conveyed to the imagination of Finow the same idea of tremendous warfare as is inspired by the expression of our great poet—

"Battle dangerous to less than gods."

tages formerly derived from the use of these weapons, which he thought well calculated for the destruction of forts.

The enemy now advanced within thirty paces, and threw their spears; instantly the Hapai army, too eager to remain longer quiet, sprang up, and rushing upon their foes, a close engagement commenced, which was obstinately maintained for about an hour, when the enemy were repulsed, and beaten completely back into their fortress. It was now twilight, but the Hapai warriors pursued them to their very doors. One chief in particular, Chiooloo a, although he was wounded in the breast by a five-barbed spear, the shaft of which he had broken off, rushed even within the banks of their fortress, and there knocked out a man's brains; in making his retreat, however, he was wounded in the back by another spear, which, not being barbed, he drew out, and ran back to his own party; but the wound was mortal, and he lingered till the next day. This was the same chief, who, on the day of Toobó Nuha's burial, challenged any of the Vavaoo people to fight him:* he came to battle, he said, with a kind of presentiment that he should be killed, and was determined, therefore, to sell his life as dearly as possible.

It is not at all extraordinary that most of those who had assisted in the assassination of Toobó Nuha should fall victims, in this battle, to the vengeance of the enemy; but it is very extraordinary that one among them, viz. Latoo Ila, (who, as may be remembered, insulted the body of Toobó Nuha, and upbraided him with the murder of his father,) should altogether escape without a single wound or hurt worth mentioning; although he, like the rest of the assassins, was the object of the vengeance of twenty men combined against him. This circumstance gave rise to the general opinion that he was defended by the gods. He certainly fought with uncommon bravery, and this was the first time that he had distinguished himself; but it must be kept in recollection, that he was fighting against a party whose late chief had slain his own father.

During this battle several of the Hapai women came to the scene of action, that they might be near their husbands to assist them if wounded. One of them the wife of Toobó Tóa, (Toobó Aho Méë,) was taken prisoner by the enemy, but extremely well used by them; and about three weeks afterwards she was sent back, from motives of respect, because she was a great egi (chief) of the

* See page 110.

family of Tooitonga* : had she been of the king's family, she would no doubt have been retained a prisoner.

Night was now set in, but by Finow's orders, a firing was kept up, merely with stones, to avoid a waste of shot, because no good aim could be taken : this lasted for about an hour. The king's matabooles then made several speeches to the garrison, soliciting the Vavaoo chiefs to submit to the government of Finow, but they objected, under the apprehension that they should be afterwards killed by the treachery of the king or of Toobó Tóa. Finow then addressed them, threatening to remain there the whole night, and the next day to set about building a fort opposite theirs, and to keep up the war until they either yielded or were destroyed.

Shortly after this, however, he gave orders to his men to repair as silently and as speedily as possible to Neáfoo. He deceived the enemy in this way, to prevent them proceeding by another road, and cutting off his retreat. The guns were given in charge to some of the principal warriors, with men under their command to drag them along. The labour of doing this for three miles was by no means trifling, particularly as the road was very uneven ; they swore heartily at all guns, and all Englishmen for making them, and wanted to know why they could not construct them a little lighter ; or at least, as they had ingenuity enough to make the guns, they ought to have, they said, the ingenuity also to make legs for them to walk with.

Being arrived at Neafoo, the king, his chiefs, matabooles, Mr. Mariner, and some of the Englishmen, went on board the canoes to pass the night. Mr. Mariner now, as well as in numerous other instances, found the advantage of having an adopted mother, by whom he was provided with plenty of good food, consisting of cooked yams, ripe bananas, and raw fish. They had partaken of no food all the day, and even now not above thirty or forty, consisting of chiefs and matabooles, got any thing to eat, for the time was too far advanced, and the common men too fatigued, to cook yams enough for themselves that night ; and as to raw fish, it was considered too good, and at that time too scarce, to give to them.†

* Vide Rank in society.

† The idea of eating raw fish is not one of the least revolting to the imagination ; and we are too readily disposed to believe, that nothing but excessive hunger could render this species of food at all palatable : hence voyagers,

The next morning, after the men had refreshed themselves, armed parties were sent out to cut reeds, for the purpose of building a fortress at Nëáfoo : Finow and his principal chiefs remained to lay out the plan, whilst others were employed in digging a ditch about fourteen feet wide and ten feet deep. The spot on which this fortress was planned out was so situated, that one side was close upon the sea-shore, on a steep rocky bank, and therefore required no further defence, for the enemy had no large canoes, having broken up all they had to make small ones, and with these it would be imprudent to venture as far as Neafoo, lest their retreat should be cut off by Finow's larger and swifter canoes. In the course of the day the fencing and ditch were tolerably well completed, so that the following night the greater part of the army slept on shore ; but they were not without alarm, for about midnight, a small party of the enemy having come down to reconnoitre, looked through the openings of some part of the fencing that was not quite finished, and seeing several of the men sitting round a fire conversing together, they threw several spears at them, which wounded many, and struck all with a panic : the whole garrison was instantly in a state of confusion ; and a great number so far lost their presence of mind as to endeavour to make their escape on board the canoes ; in this attempt, forgetting that it was low water, they leapt from off the banks, and fell upon the shelf of rocks below, in consequence of which several of them had broken arms and legs, and sundry contusions, which, together with the fright, producing universal spasm (tetanus*) in some of them, caused their death a day or two afterwards. In about a quarter of an hour the alarm perfectly subsided, and they passed the rest of the night quietly.

on witnessing this act among the natives of these islands, have reasonably supposed them to be some of the lower orders much distressed for want of food (vide Labillardiere's voyage ;) but the fact is, raw fish is a very palatable diet, and is accordingly eaten as a matter of choice, not of necessity.—Being strongly assured of this fact by Mr Mariner, I made the trial, and repeated it several times upon mackerel, salmon, and turbot, and found the assertion perfectly correct : all the preparation necessary, is to take off the skin, and wash the fish with a little salt water ; it will then taste as relishing as the oyster, and very similar to it. If we eat the oyster raw, why not other fish.

* Their mode of treating this disease, and their success in sometimes curing it, will be related under its proper head.

During the following day the fencing was completed, and a second ditch was planned round the former; this, however, was to be without any fencing, that the guns might be brought to bear more readily upon the enemy, in case they should make a descent upon Nëáfoo. This ditch was to be eighteen feet wide, and about ten deep. In three days it was dug, and the fortress completed. In the mean time the canoes were hauled up within the fencing, but no active operations were effected on either side. Four or five women, however, revolted from the enemy, and brought information that the chiefs of Vavaoo, having now revenged themselves on most of Toobô Nuha's murderers, had come to the resolution of waiting a little time without having recourse to any offensive measures, with a view of ascertaining what Finow's real intentions were.

The fortress being now quite completed, and the guns stationed one at each of the four entrances, of which there were two in front (on the inland side) and one on each of the other two sides; Finow gave orders that a strong party should go forth early in the morning, towards the enemy's fortress, and destroy all the plantations they could come at, but in case of an attack, they should make their retreat as speedily as possible. In the afternoon they returned laden with yams, plantains, &c. but having met with a sudden attack from the enemy, had lost several of their men. They brought intelligence that they had discovered a large field of fine yams nearly full grown, but it was so well defended that they could not with prudence make an attack upon it. Finow resolved to remain quiet the following night, lest the enemy should be lying in wait for him, but the night after that to proceed with a large and strong party to plunder and destroy this plantation. In the mean time a young chief revolted to the enemy, and communicated Finow's intentions with certain additional details, which, however false, served to raise him in the opinion of the enemy, and establish his credit with them. He informed them, over and above the actual truth, that his own father Lioofau was to remain behind in the *colo* (fortress) with a small party to defend it, but that being secretly an enemy to Finow, he would without doubt readily yield up the place to them. Upon the strength of this information they laid their plan accordingly: a large party of warriors, well armed, were to conceal themselves in a thick wood at no great distance from the field of yams, through which wood passed a road leading

from Finow's *colo* : they were to lie down on the ground and cover themselves with branches, &c. that as soon as Finow's army had passed, they might be able to cut off their retreat : at the same time another strong party was to advance upon Nëáfoo, and take advantage of the supposed treacherous disposition of Lioofau.

Finow having arranged *his* plan, set off very early in the morning with the far larger part of his men, leaving the remainder under the command of Lioofau to take care of the *colo*. Very fortunately for Finow, before he had advanced far, he met a man who had deserted from the enemy, and who informed him of their knowledge of his expedition, their plan of frustrating his object, as well as the alleged treachery of Lioofau. The king upon hearing this, before he advanced a step farther, ordered Lioofau into immediate confinement, with a strong guard over him. This being done, he proceeded towards the fortress of Felletoa, and taking advantage of the information given him by the deserter, actually hemmed in the very party that would otherwise have done the same to him. These, finding themselves, contrary to their expectations, surrounded by Finow's army, and seeing no other resource than to endeavour to force their way through, made the attempt, and succeeded, after a hard struggle, attended by great slaughter : sixty of the enemy were killed, and fourteen or fifteen of the Hapai people also fell. The enemy now retreated towards the field of yams, to join those who were stationed there for its defence ; and Finow, thinking it hazardous to make a farther attack, retired back upon Neafoo, taking with him the sixty dead bodies. The other party of the enemy that had, in the mean while, advanced to Neafoo, finding the place not under the command of Lioofau, suspected some deception, and made a speedy retreat.

The king and his army being arrived at their fortress, the sixty bodies were shared out to the different gods that had houses dedicated to them within the place. In performing this ceremony the people formed a large circle on the ground, with the king at the upper end. The bodies being placed in a row before Finow, a man rose up, and counting the bodies, declared aloud their number. The king then ordered that so many should be allotted to such a god, and so many to such another, and so of the rest. The names of these gods were Tali-y Toobo, Tooi fooa Bolotoo, Lau file Tonga, Toobo lalo Tonga, and Chenitacala : the two first only are imaginary beings, the others are souls of departed chiefs ; the last

of all is a goddess, the soul of a female chief of that name. This being done, the bodies were carried away, and laid before the houses of the different gods to whom they were allotted: where, after they had remained three or four hours, those who had left relations among the garrison of Neafoo were carried away and buried; and the remainder, which were only nine or ten in number, were conveyed to the water side, and there disposed of in different ways: two or three were hung up on a tree; a couple were burnt; three were cut open from motives of curiosity to see whether their insides were sound and entire,* and to practice surgical operations upon, hereafter to be described; and lastly, two or three were cut up to be cooked and eaten, of which about forty men partook. This was the second instance of cannibalism that Mr. Mariner witnessed, but the natives of these islands are not to be called cannibals on this account: so far from its being a general practice, it is on the contrary generally held in abhorrence, and where it is occasionally done, it is only by young warriors, who do it in imitation of the Fiji islanders, attaching to it an idea that there is something in it designating a fierce, warlike, and manly spirit. When they returned to Neafoo after their inhuman repast, most persons who knew it, particularly women, avoided them, saying, "Iá-whé moe ky-tangata," away! you are a man-eater.

The bodies being thus all disposed of, Finow began to make inquires respecting the alleged treason of Lioofau, and finding no one capable of urging any thing against him, and he solemnly declaring his innocence, and stating that his son must have invented this tale to answer some purpose with the enemy; moreover, having always borne a good character and been well beloved by his men, and believed to have been always firmly attached to the interests of Finow, he was set at liberty and restored to his post.

The day after this chief was reinstated, Finow ordered the ceremony of drinking cava to the priest of his tutelar god Toobó Totai, by way of gratitude for the late victory. This ceremony is exactly the same as that of invoking a god through the medium of his priest; and consists merely in the customary form of sitting

* It is a firm belief with the people that if a man infringes upon the *Taboo*, (see page 108) or commits any sacrilege, his liver or some other viscus is liable to become enlarged and schirrous: they therefore often open dead bodies out of curiosity, to see if they have been sacrilegious in their lifetime. The natives of these islands are particularly subject to schirrous tumours.

down to make cava in the presence of a priest, (he presiding at the head of the ring.) In this instance, after the cava, pork, &c. had been served out, one of the matabooles, in a few words, thanked the god in the person of the priest for the late signal victories. The priest in answer, after waiting for another dish of cava, declared that Finow would at length succeed in his war against Felletoa, but that this fortress was not the strongest power he had to contend with, for the seeds of insurrection were already sown in his own army, and although Lioofau was perfectly innocent of what had been alleged against him, yet there was one at no great distance from him for whom so much could not be said. The god having condescended to declare this, left his priest, and the latter arose and went away; the company then broke up. Finow pretended to take no notice of what the priest declared, not wishing the circumstance to be much noticed by others.

The following day an adopted son of Finow brought him secret intelligence that he had heard that several men had been sent off at different times, by Mappa Haano, to the fortress of Felletoa, to concert with the enemy on the subject of revolt, and that this chief had the intention of doing what Lioofau had been unjustly accused of and imprisoned for. The king immediately sent for Mappa Haano, who obeyed the summons, and came drest up in mats, with green leaves round his neck, (marks of humiliation and fear) attended by a priest. When they arrived opposite Finow's house they sat down before it; then the priest rose and advancing nearer to Finow, who was seated just within the eaves of the house, he again sat down before him, and stated that Mappa Haano had requested his intermediation, to express for him the sentiments of self-accusation with which he felt himself oppressed, and his acknowledgment of the justice of his fate, if Finow should think proper to take away his life. The king replied, that he did not mean to take away his life, for that it was not the custom at Tonga to kill those of whom one has no reason to be afraid, and that he did not think it worth his while to destroy a mere butterfly, (an insignificant being) but that he should take other measures of punishment not less exemplary. He then desired the culprit to consider himself for the future as divested of all power and rank, no longer to be the commander of men, but a single and unprotected individual; that his chiefship from that moment was null, and that consequently he was never more to take his seat as a chief, at his

cava ceremonies.* A certain chief, who was present, observed to Finow that if he suffered this man to live, although he was deprived of power, he might nevertheless by pernicious counsel inspire other chiefs with sentiments derogatory to the welfare of Finow's government. To which the king replied, that this was not a war between men, in whose success or ill success the gods took no interest, but one in which his tutelar god, Toobo Totai, presided in a particular manner over his fortune and welfare, and that this god would take care that such pernicious attempts, on the part of the disgraced chief, should not affect the other chiefs of his army, or if they did, that he should be made acquainted with it by the priest. The company now dispersed.

After this period Mappa Haano always wore mats as significant of his degraded state. He seldom attended any public ceremonies or assemblies, because it obliged him to sit along with the common people, and he could not brook, on such occasions, to feel so much his inferiority to other chiefs who formerly were his equals. It must not be supposed that he always wore these mats from pure humility, but rather from fear, for had he appeared without them, Finow might have been angry, and death might have been the consequence.

There being now every day some desertion or another from either army to the opposite one, the king issued orders that every deserter from the enemy should be put to death, the same as if he had been a deserter from himself. This he did the better to avoid all communication between the two contending armies.

For some time past several of Finow's men had been killed in different instances, by three or four of the enemy, under the command of a warrior named Moteitá, a most expert and daring fellow, who often ventured by night and early in the morning close up to the *colo* of Neafoo to kill any stragglers they could meet with. One morning a party of Finow's men, twelve or fourteen in number, among whom was Mr. Mariner, being out on a little excursion, surprised four of the enemy, who were busily employed digging *ma*† in a pit: these they immediately laid hold of, and

* One who is born a chief is always a chief, and all who associate with him must, as a point of religious duty, shew him the customary forms of respect; but in consequence of this sentence, nobody would associate with Mappa Haano.

† Ma is a species of prepared food, consisting of bread fruit, or plantains, or bananas; buried for a considerable time under ground, in order to ferment.

dragged out, to take them home prisoners. Imagining they had got Moteitá and his followers who had so often committed depredations upon them, they resolved to make a signal example of their prisoners. A young chief, however, objected to this measure, and proposed that it would be better to decapitate them at once, and take their heads home. This plan was immediately assented to, but some one observing that they had no knives with them, another casting his eyes upon the ground, remarked there was something that would do as well; and taking up a shell from a neighbouring spot, where some persons had been eating large pearl oysters, he proposed to proceed to work with oyster shells as substitutes for knives: this was immediately approved of, and the four unfortunate victims were taken in hand. It was in vain that they begged their lives, protesting that they were not the persons they had taken them for: in vain did Mr. Mariner point out the cruelty of the act, urging them at least to kill them first speedily, and cut off their heads afterwards: to this remonstrance they answered that their prisoners deserved to be severely punished for the many atrocities they had committed; and as to killing them first, and cutting of their heads afterwards, they thought it unnecessary trouble. This horrible piece of cruelty was accordingly committed on the spot. They began the operation, (after having stripped themselves to prevent their garments from getting bloody,) by haggling at the back of the neck; they then cut gradually round the throat, till they had got through every thing but the spine, which they divided by turning the head down, and giving it a violent twist. This being done, they washed themselves, resumed their *gnatoos*, and proceeded with the four heads to the garrison. It was still early when they arrived, and they found the king sitting with his friends on the *malái* drinking cava. The four heads were brought to him by different men, and placed in the middle of the circle upright with their faces towards Finow, who returned his thanks (as customary) to those who had killed them. Mr. Mariner having seated himself near Finow, the latter asked him why they did not kill them at once, without cutting of their heads: this question he asked partly from motives of humanity, and partly to know why they took so much trouble about them.

A few days after this event, Tooboo Boogoo, a certain priest, belonging to the *colo* of Felletoa, and who was a relation of Finow, having been consulted, regarding some matters of policy, gave

advice which appeared to the Vavaoo chiefs more consonant to Finow's interests than their own, and they accordingly objected to it, declaring that he wanted to act a treacherous part in thus befriending his relation: upon which he told them that if they could place no credit in his word, nor confidence in his honesty, he was of no use to them, and therefore they had better kill him at once, or at least confine him;—or if they had a mind to behave generously towards him, permit him to go away and live with Finow: the chiefs replied that they should take a little time to consider of it. He did not think proper, however, to wait for their decision, but made his escape early one morning, and took refuge with Finow, whom he informed of a design the enemy had of besieging him. In consequence of this information every preparation was made to put the fortress in the best possible state of defence.

Some time now elapsed in expectation of the enemy's approach; but there were no signs of them. Finow, in the mean while, came to a determination of making Vavaoo his place of constant residence. This he did for two reasons, first, because it was the largest and most fruitful of all his islands; and secondly, because by his presence he could better govern a people who appeared to be so little attached to his interests. It was now the scarce time of the year, and his stock of provisions began to grow short: it was necessary therefore to despatch canoes to the Hapai islands for a fresh supply, that might last them till the season had so far advanced as to provide them with the vegetable produce of the surrounding country. A large canoe was therefore got ready, with orders to return with yams and *ma*; she had an additional number of hands on board, with which to man another canoe that they were to bring back with them, laden in like manner. Several women and children also took this opportunity of going to Hapai to see their friends. One morning the canoe set sail for one of the Vavaoo islands, called Taoonga, with the intention of remaining there during the night, and of departing again very early the following morning, to prosecute the voyage. Whilst here, however, the wind unfortunately changed, and they were under the necessity of remaining at Taoonga several days. For the first two or three days they kept a good look-out, lest they should be surprised by the enemy, and at night slept on board the canoe; but not finding themselves disturbed by any one, they at length relaxed their vigilance, and slept on shore by large fires; in consequence of

which they met with a sad disaster. On the fifth night they had lighted their fires as usual, and the greater part had fallen asleep, when forty or fifty of the enemy's choicest warriors, commanded by Máccapápa, rushed suddenly upon them. The enemy had heard from some stragglers, that this expedition to Hapai had been obliged to remain at Taoonga; they accordingly put to sea in their small canoes, and arrived at the opposite side of the island after dark: great part of them landed, and being guided by the fires, fell upon those who were reposing in imaginary security, and with their clubs made an end of about eight and twenty: the remainder escaped to the canoe, but not without much difficulty; for some of their companions who had remained to take care of it, being alarmed by the uproar of this sudden attack on shore, had pushed off into deep water; so that those who made their escape from the beach were obliged to swim, and several of them were much wounded by spears thrown at them. Under cover of the darkness they got off to a neighbouring island; and early in the morning, the wind becoming more favourable, they proceeded on their voyage.

In the mean while a man ran away from the enemy's garrison, and brought information of the departure of Maccapapa to attack the Hapai expedition. Finow ordered several large canoes to put to sea immediately, in pursuit of them. This was speedily accomplished, and in the course of a few hours they came up with Maccapapa's canoes, and took ten of them. Many attempted to make their escape to the shore; but being prevented by the large canoes from proceeding to the regular landing-places, they were under the necessity of venturing their necks by climbing up steep rocks that rose almost perpendicularly from the water. In this attempt some fell and were killed. Thus were Finow's men revenged.

A fortnight now elapsed without any material circumstance occurring: almost every day, however, there was some little skirmish with the enemy; but which led to no particular result. At the end of this time, the canoes from Hapai not being yet returned, Finow began to turn his thoughts more seriously than ever towards the large field of yams before spoken of. He made preparations therefore for an attack upon it: hoping that if he did not succeed in procuring some yams, he should at least be able to bring the enemy to a general engagement. With this view he picked

out some of the choicest of his men, about eighty in number, and gave them orders to conceal themselves, during the night in a thicket close to the enemy's fortress, and on one side of the road. Finow in the mean while proceeded with a party of six hundred towards Felletoa. When he arrived within a quarter of a mile of the fort, it being yet dark, he took up his station in a field of high grass, situated in a valley, which could not be seen by the enemy. He then despatched a hundred men to dig up the yams, and fifty more, under the command of Hala Api Api, (an adopted son of the late Toobó Nuha,) to the fortress, with a view of enticing the enemy out, and leading them beyond the ambuscade. The enemy, however, kept close within his entrenchments. The fact was, there were not many men in the place, at least not great warriors, the rest having gone to another part of the island to launch a large canoe, for the purpose of bringing it round to the garrison to break up and make small ones of. But as soon as the enemy discovered Hala Api Api, they sent down to their companions at the further side of the island, to inform them of what was going forward.—They came as soon as they possibly could, but too late to save the yams. As soon as they arrived at the fort and saw the field of yams completely despoiled, they became dreadfully enraged, and rushed out in a body upon Hala Api Api, who immediately retreated, with a design of drawing them on beyond the two ambuscades. In this, for the most part, he succeeded to his wishes ; for the enemy were so blinded by their rage, and pushed on by desire of revenge, that they did not reflect on the probability that there was some stratagem. They continued to follow, and he to retreat, till they passed the first ambush, where Finow lay concealed, and were fast advancing towards the second, when Finow's men, too eager for conquest, rose up and attacked them in the rear : the second ambush, hearing the noise of this attack, immediately started up, and joining Hala Api Api, a hard and close fight was kept up for about a quarter of an hour ; when the enemy finding themselves too strongly opposed, retreated towards the fortress, in which they took shelter, being pursued close up to their doors by the Hapai warriors. Having recovered themselves a little from their consternation, they prepared to renew the combat, and again sallied forth, and commenced a general engagement with spears and arrows, which lasted about three quarters of an hour ; when they again took shelter within their walls. In the first engagement the

enemy had forty men killed, and Finow only two: in the last attack they had only one man killed, and Finow none, though several died afterwards of their wounds; but this was only an engagement with arrows and spears, which they are very dexterous in avoiding: clubs were not used; for the enemy were upon a higher ground, and it would not have been prudent to have attacked them with the club, and risk the loss of their former advantages; and the enemy were too much discouraged to venture into the plain for this purpose. The day was so rainy that no muskets could be well used. In the last affair Mr. Mariner received an arrow in his foot, which passed quite through the broadest part of it: luckily it was not a barbed arrow; but the wound was, nevertheless, a very bad one; for the weapon being made of a short, splintering wood, it broke in, and consequently he was afterwards disabled for several months; for the Tonga surgeons have not the best instruments in the world, and the pieces of wood they took out from time to time, by no better means than cutting down upon them with sharp shells, or bamboo; which rendered the affair very tedious and painful.

The Hapai army being returned to Neafoo, Finow gave orders that no man should venture out for some time, lest the vigilance and anger of the enemy being now so strongly excited, some should fall a prey to their rashness.

About a week afterwards, a warrior, named Havili, requested leave of Finow to permit him to go in a large canoe, with an armed party, to the north-west part of the island, to secure a number of hogs, which the enemy kept there in a fencing, observing, that it would be but proper to relish the Vavaoo yams with a little Vavaoo pork! Havili was a man remarkable for laying hold of every opportunity of undertaking secret expeditions by night; and he was thought to have killed more men in his time than any other warrior.

The king having granted him leave, he went on board a canoe, with forty stout men, and proceeded towards the place. The enemy, however, had previously sent an additional force to take care of their hogs, thinking very justly, that Finow might be encouraged to turn his attention to that quarter, from having met with such success in the field of yams. It happened, one night, that part of this guard, sauntering about upon the beach, perceived a large canoe coming towards them. They immediately sent word

to their companions, and, separating into two parties, concealed themselves on either side of the road leading to the fencing. The canoe having reached the shore, half the men landed with Havili at their head, and proceeded towards the place where the hogs were kept. They had no sooner passed the spot where the enemy lay concealed, than the latter rushed out, and attacked them in the rear so suddenly, and with such effect, that fifteen were quickly despatched, the enemy only losing one man, who was killed by Havili. This warrior and his four remaining men effected their escape to their companions in the canoe, and pushed from the shore as quickly as possible. As they were paddling off, the enemy called out to them in derision, "What! you wanted some pork, did you ?—how do you like your treat ?—but stay, here are some fine pigs for you, ready killed," (alluding to the dead bodies,) "why don't you come and take them away ?"—but Havili and his men, sorely discomfited, returned home without making any farther attempt.

CHAPTER VII.

Desertion of one of Finow's wives, and the wife of the prince—Rencontre between one of the fugitives and Mr. Mariner—Attempt to take the enemy's women while gathering shell-fish—Dispute about the female prisoners—Return of the Hapai canoes with provisions—Palavali's attack upon a party of the enemy, and killing a man within a sacred fencing—Strangling a child as an atonement for this sacrilege—Death of Palavali—Finow, growing tired of the war, in an artful manner negotiates a peace—Finow's apology for the conduct of the Vavaoo people at an entertainment given them—Entertainment given by the Vavaoo chiefs to Finow and his chiefs—Sentiments respecting praise, bravery, &c.—New regulations of Finow—Toobo Toa deputed tributary governor of the Hapai islands—His arrival at the Hapai islands, accompanied by the prince and Mr. Mariner.

A FEW days after Havili's unsuccessful attempt to secure the enemy's hogs, one of Finow's wives ran away from Neafoo; being shortly missed by the rest of the women, in searching for her, it was found that one of his son's wives had taken the same step, and it was supposed they had gone together. When this was made known to the king, he left the fortress instantly, accompanied by five or six men, and directed his course along the main road leading to Felletoa, but without any success. He returned very much dejected, and sent to his aunt, Toe Oomoo (the chief of the enemy,) requesting to have his wife returned, stating that it was a war between men, and not women; but his remonstrances had no effect. These women both laboured under the jealousy and tyrannic influence of Möonga Toobo, Finow's favourite wife: partly to rid themselves of this, and partly to visit and live with relations they had in the opposite garrison, they made their escape, and took a bye-road near the sea shore. On the morning of their departure, Mr. Mariner was at some distance from Neafoo, gathering shaddocks in a thicket: for, although his wound did not allow him to use any active exertions, yet he now and then went abroad by the help of a stick, which, no doubt, was one cause that rendered the cure very tedious. Being up in a tree, he heard a rustling noise in the bushes below, and, directing his attention to the spot,

was surprised to see one of Finow's wives. Prompted by curiosity, he came quickly down, and, seizing her by the arm, inquired what caused her to stray so far from the fortress, and to expose her person and her life to the insults and cruelty of the enemy: she replied, that she had only come out for a walk, and was going shortly to return. To this account he objected, that it was too far, and too dangerous a walk for her to take alone, with the risk of meeting Moteita and his followers, who often concealed themselves in those woods, and declared his suspicion that she intended to run away. She immediately fell on her knees, clasped her hands, and begged and intreated most earnestly, that he would not prevent her flight from the dominion of tyranny to the bosom of her relations, and appealed most pathetically to his own feelings and affections towards his mother, or whatever relatives he might have in his own country, and represented how hard and cruelly severe it would be for any one to prevent him flying to them, if it were otherwise in his power. Being moved by the earnestness of her manner, and the unfortunate circumstances of her situation, he raised her up, and promised not to interfere in her escape, nor to divulge the matter to any one, and gave her full liberty to proceed whichever way she thought proper.

Finow had, for a long time past, entertained the idea of seizing upon several of the enemy's women, who were in the habit of assembling at a certain part of the inlet, to gather shell-fish, and now, that his wife had run away, he was more than ever encouraged to do this, by way of retaliation upon Toe Oomoo, for the detention of her. The place where they procured this sort of fish, was upon a shelf of rocks (about a foot and a half deep at low water,) that ran across the inlet at no great distance from Felletoa. Upon this shelf they were accustomed to fish every day, wading through the water. On these occasions, several men of their own party had frequently alarmed them by rushing out upon them, pretending to be the enemy, and had repeated this so often, that, at length, they only laughed at the joke, and ridiculed the idea of running away. One evening a party of Finow's men, who had formed themselves for the express purpose of making an attack upon these women, set out in a canoe, and sailed to a part of the island where they could land unobserved, and proceed to the spot where they were fishing, without any danger of discovery, on account of the high bushes that were there in abundance. Being arrived on the spot,

at an appointed signal they rushed out upon the women, who immediately set up a hearty laugh, taking them for their old friends, so fond of a joke; but, when they saw two or three knocked down with clubs, they ran away as fast as their strength and the resistance of the water would let them, and the men after them in full pursuit. There were thirty of them, of which number five were killed, and thirteen taken prisoners, the other twelve escaping safe to the opposite shore. In this affair the wife of Finow's son was very nearly retaken; she ran so exceedingly swift through the water, knee-deep, and the young chief in pursuit of her exerted himself so much to overtake her, although he was near enough to knock her down with his club, that he actually fell through fatigue. It must, however, be said, in favour of the chief, that the weight of his club was a great disadvantage, whereas his lovely fugitive ran without any incumbrance, for, in her endeavour to quicken her pace, her gnatoo (dress) became loose, and fell from her waist; this was the only time that she looked back, from a sense of modesty, to see if it was recoverable, but she was under the necessity of pursuing her flight without it.

The thirteen prisoners were conducted to Neafoo,* though Finow had given orders that all that should be taken should be killed on the spot. The captors saved their lives, however, partly from motives of humanity, and partly from those of profit (as they could employ them in making gnatoo, &c.) When they arrived at Neafoo, there happened a strong dispute between several relations of the prisoners, and those who had taken them; the former arguing that they had a claim to the women, according to the old Tonga custom, which decrees, that all persons shall be in the service of their older and superior relations, if those relations think proper to employ them: the captors, on the other hand, strenuously grounded their claims on the right of conquest. The

* They were obliged, however, by the way, to submit to the will of their captors, for this is always considered a thing of course, and not at all an act of brutality. These transactions are generally conducted in neighbouring woods, and by no means in an open, public, or outrageous way. In short, notions of delicacy, in respect to the female sex, have a much higher influence in the Tonga islands than what would be commonly understood from the accounts of some travellers: among the lower orders, of course, there are abuses every where, but these do not constitute the legal customs of a country.

dispute ran very high, and they referred it to Finow, who replied, that he should not interfere in it, and they might settle it themselves as well as they could, for they had no right to bring the prisoners there to create disturbances, but should have despatched them according to his orders. At length he condescended to give his opinion, viz. that the most proper method would be, under these circumstances, to cut each woman in two, and give one half to her relation, and the other to the captor. The affair, however, was amicably settled, without having recourse to such bloody measures; some being given up to their relatives, and others retained, upon terms mutually agreeable to all parties.

About this time the two long expected canoes arrived from Hapai laden with provisions: they had been detained partly by contrary winds and partly by the people going to visit their relatives at different islands.

It has already been mentioned, more than once, that places, which have been consecrated either by express declaration, or by the burial of great chiefs, are forbidden to be the scene of war, and that it would be highly sacrilegious to attack an enemy, or spill his blood within their confines. This circumstance, however, occurred a few days after the dispute about the female prisoners; the particulars of it are as follow: Palavali (brother of Havili,) went out one day on a foraging party with six men in two small canoes, and landed near a consecrated inclosure, called Gnacao, one of the most fertile places in the whole island. Here they met with four of the enemy, who, perceiving their inferiority, made an endeavour to get into the consecrated place, where they would have been perfectly safe; Palavali, however, seeing their intention, got between them and the fencing, when one of the enemy made a bold push to pass his antagonist, and scramble over the reed-work, and had actually got one leg over, when Palavali struck him a furious blow on the head, and felled him dead within the place; seeing now what he had done, he was struck with fear, and ran away to the canoes, followed by his men. As soon as he arrived at the fortress, he communicated to Finow what had passed, saying, in his defence, that he was so eager in pursuit, as to be out of all self-command. The king immediately ordered cava to be taken to the priest of his own tutelar god, that the divinity might be consulted as to what atonement was proper to be made for so henious a sacrilege. The priest being inspired, made answer, that it was neces-

sary a child should be strangled to appease the anger of the gods.* The chiefs, then, held a consultation, and came to the determination of sacrificing a child of Toobo Toa, by one of his female attendants.† Toobo Toa was present, and gave his consent that his child (about two years old) should be immolated to appease the anger of the gods, and turn aside their vengeance for the sacrilegious crime committed. The child was accordingly sought for ; but its mother, thinking *her* child might be demanded, had concealed it : being, at length, found by one of the men who were in search of it, he took it up in his arms, smiling with delight at being taken notice of. Its poor mother wanted to follow, but was held back by those about her ; on hearing its mother's voice it began to cry, but, when it arrived at the fatal place of its execution, it was pleased and delighted with the band of gnatoo that was put round its neck, and, looking up in the face of the man who was about to destroy it, displayed in its beautiful countenance a smile of ineffable pleasure ; such a sight inspired pity in the breast of every one : but veneration and fear of the gods was a sentiment superior to every other, and its destroyer could not help exclaiming, as he put on the fatal bandage, *O iaooé chi vale !* (poor little innocent!) Two men then tightened the cord by pulling at each end, and the guiltless and unsuspecting victim was quickly relieved of its painful struggles. The body was then placed upon a sort of hand-barrow, supported upon the shoulders of four men, and carried in a procession of priests, chiefs, and matabooles clothed in mats, with wreaths of green leaves round their necks. In this manner it was conveyed to various houses consecrated to different gods, before each of which it was placed on the ground, all the company sitting behind it, except one priest, who sat beside it, and prayed aloud to the god that he would be pleased to accept of this sacrifice as an atonement for the henious sacrilege committed, and that punishment might accordingly be withheld from the people. When this

* This is perfectly consistent with the Tonga custom, whenever the divinities are supposed to be exceedingly offended. It is a piece of superstition far from being uncommon in the history of mankind. Unpleasant truths as well as agreeable ones must be sought out and related, if we wish to arrive at a true knowledge of our own nature.

† On such occasions, the child of a male chief is always chosen, as being worthier than others, and a child by an inferior female attendant, because it is not a chief ; only those children being chiefs whose mothers are chiefs.

had been done before all the consecrated houses in the fortress, the body was given up to its relations, to be buried in the usual manner.

About four or five days after the above horrible immolation, this same Palavali was killed in a skirmish with the enemy. He went out again on a foraging excursion with about 30 or 40 men, not professed warriors, but men on whose courage and honour no reliance could be placed. They met with a smaller body of the enemy, but who were all staunch fighting men; in a very short time Palavali's men turned about to run away; he vainly endeavoured to rally them, and facing the enemy again to set them the example, he received several wounds and fell. At this moment his men also faced about, and seeing the perilous situation of their chief, became animated with courage, and drove the enemy a few paces back, whilst two or three picked him up and carried him to the fortress. When they arrived they proceeded to take out four spears which had pierced him, but he desired them to desist from so useless a task, as he was certain the gods had decreed his death as a punishment for his late offence. This too was the general opinion of the people, and was the subject of their conversation for a long time afterwards, contributing to spread a considerable gloom throughout the garrison. Palavali died about half an hour after he was brought home.

Finow already began to grow tired of the war: it was a kind of conflict not suited to his genius, he loved rather a few hard fought engagements and a speedy conquest. The enemy shewed no disposition to come forth from their strong hold and attack him; and he had found by experience, that even the guns produced no sensible effect upon their fortification, situated upon an eminence, and defended by walls of clay.* He heartily wished for a peace, but he did not choose that his wish should be known, lest it should be attributed to fear or any other unworthy motive; in short, he wanted to bring about a peace, without being thought to *wish* for

* Mr. Mariner could easily have devised a method to set the enemy's fortress on fire; but he considered Toe Oomoo's cause quite as just as that of Finow, and although the latter was his friend and benefactor, yet he had more than half assisted in the assassination of a man of admirable character (Toobo Nuha) who was also Mr. Mariner's friend; besides, he did not choose to be the means of dealing out destruction upon a number of innocent women and children.

it; and the difficulty was to accomplish this. He was, however, by no means deficient in policy, and he soon thought of a method. From time to time he held secret conferences with the priests, chiefly either upon religious subjects or upon political matters, as connected with the will of the gods. He spoke of his determination to remain at Vavaoo and prosecute the war till his enemies were destroyed; then on a sudden, as if his heart for the moment relented, he painted in the most striking colours the evils of war, and how sorry he was that the necessity of the case obliged him to punish his rebellious subjects with so dire an evil. He then represented, in the most lively colours, the blessings of peace, and on this side of the prospect touched his hearers so with the beauty of the description that they entreated him to endeavour to make a peace. He then pretended to be inexorable, but always threw in something in favour of the Vavaoo people, so that the priests at length thought there was no question at all about the propriety and honour of making a peace, and that it was their duty to persuade him to do it, for when they were inspired they had the same sentiment, and of course they considered it to be the sentiment of the gods, and represented it to him as such; when he, pretending to submit only because it was the divine will, left the matter entirely to them to negotiate, and if they succeeded, it would afford him, he said, at least one great gratification, viz. the opportunity of again renewing his friendship with his aunt Toe Oomoo, and paying her that respect which her superior relationship required.

The day after the last conference, the priests accordingly dressed themselves in mats, with wreaths of green leaves round their necks as tokens of humility, not towards the enemy, but the gods, as fulfilling a commission sacred in its nature. Thus equipped, they set out on their way to Felletoa. In the mean time, Finow, gave orders that none of his men, if they met with a party of the enemy, should commit any act of hostility, but should endeavour on all occasions to avoid them by as speedy a retreat as possible, for as the gods had admonished him to endeavour to make a peace, and the priests were actually fulfilling that endeavour any act of hostility might defeat their purpose.

The priests went four or five different times to hold conferences with the chiefs of Felletoa before they could bring about a reconciliation. For although the old men seemed willing enough to listen to terms of accommodation, influenced perhaps by their

prejudice in favour of Finow as their lawful king, yet the young and spirited warriors, who saw clearly enough into the artful character of Finow, with much less of the above prejudice, constantly objected to make peace with a man on whose honour and integrity they thought it impossible to rely with any degree of certainty, and who would again give room for a quarrel with the Vavaoo people whenever it suited his purpose. This was their real thought, and perhaps a just one: though they did not express their sentiments with such latitude to the priests: to these they merely objected their apprehensions, that in the event of a peace, Finow would, at some fit opportunity, wreak his vengeance upon them personally for having fought against him. At length, however, they said that as their lives were not a matter of so much consequence as the peace and happiness of Toe Oomoo and her people generally, they were willing to withdraw their objections, that the affair might be speedily settled according to the wishes of the older chiefs. The priests now returned to Neafoo with the warmest assurances from the chiefs of Felletoa, that they would pay Finow an amicable visit the following day.

The next morning the chiefs and warriors of Felletoa, with several women, were seen coming towards Neafoo, advancing two and two, all armed, painted and decorated with streamers, forming altogether a very beautiful and romantic procession, bringing with them abundance of gnatoo, yams, &c. as presents to their relations. In this way they entered the fortress of Finow, and came into the king's presence on the *malái*, where he was seated with his chiefs and matabooles. The Vavaoo people then laid down their spears, which were afterwards shared out to three of Finow's principal chiefs, who again shared them out to all those below them in rank.* They seated themselves round the *malái*, and cava was prepared, the young chiefs and warriors of Felletoa waiting on the company.† All this time Finow's men were unarmed,‡ (agreeably to the custom on such occasions) but by his

* Mr. Mariner believes this to be always the case on such occasions; but this was the only instance of a peace formally established, that ever happened while he was there.

† It is an honourable office to assist at cava parties, it is therefore generally filled by young chiefs.

‡ The visitors come armed for the sake of parade, giving up their arms afterwards as presents; those that receive them must be unarmed as a proof

orders the greater part remained at their houses where their arms were deposited, for he was upon his guard lest his guests had some stratagem to play: but he had merely signified to his men, that it would be better for them to remain at their houses, as it would inspire the Vavaoo chiefs with more confidence than if they were present in a body.

During the time the cava was being served out, the king made a speech, addressed principally to the chiefs of Felletoa, in which he acknowledged that they were not to be blamed for their fears and apprehensions as long as they believed him to be the treacherous character which his enemies had represented him to be; but he hoped that these calumnies were now at an end. He was willing, he said, to excuse them for having fought in honour of the memory of their late chief Toobó Nuha, against his murderers, for if they had not done so, he should have considered them cowards; but as most of these murderers had now by their death expiated their crime, and as he himself, as he solemny assured them, was perfectly innocent of that affair, the present peace, he was convinced, was a most honourable one to all parties. He then made the most solemn protestations of the sincerity of his intentions towards them, and as a proof of his wish to avoid all future occasions of quarrel, he should send back all his people to the Hapai islands, except a few matabooles, who were to remain with him at Vavaoo, which, for the future, he should make his place of residence, out of the love and respect he had for them; whilst he should consign the government of the Hapai islands to Toobó Tóa, who was to send him annual tribute.

When the cava was finished the company rose up, and the Vavaoo party returned to Felletoa, to prepare an entertainment for the Hapai people the following day.

Early the next morning all the chiefs, matabooles, and warriors of Neafoo, painted and decorated themselves with streamers, and put on mats, in token of Finow's inferiority as a relation to his aunt Toe Oomoo, chief of the fortress of Felletoa. They took spears in their hands, and, thus equipped, marched out of Neafoo, two and two, with Finow at their head, carrying with them presents for their relations in the opposite garrison. In this order they

of their amicable disposition, and that they do not mean to get them in their power by stratagem.

entered Felletoa, and proceeded to the *malái*, where all the chiefs and matabooles of Toe Oomoo were seated ready to receive them. A quantity of hogs, yams, and fowls, were deposited in the middle of the circle, at the upper end of which a place was left vacant for the king to preside in, for, his aunt not being there, he was the greatest chief present. Had Toe Oomoo been also present, she must have presided, at the head of the circle, and the king, as her inferior relation, must have seated himself opposite to her, on the outside of the circle, among the common people; for no two relations of different rank can sit in the same circle together.* On this account, and out of respect to Finow, he being sovereign, Toe Oomoo did not make her appearance. Finow being seated, his men, as they came in, deposited their spears in the middle of the circle, to be afterwards shared out in the same manner as was done by the Vavaoo people at Neafoo the day before; they then retired to the outside of the circle, ready to wait upon the company. A large root of cava was then split into pieces, and distributed to be chewed as usual. While the cava was preparing, the provisions were shared out, ready to be eaten after the cava was drunk. This being done, and the provisions consumed, a second course of cava was prepared and served out, of which Finow having drunk a small quantity, retired to pay a visit to his aunt. When he arrived in her presence he went up to her, and, with great respect, kissed her hand, and she, in return, kissed his forehead.† He then sat down to drink cava with her and her attendants, and, as she presided, he of course sat outside, facing her. When the cava was finished, he walked out to view the fortifications, on which occasion the matabooles of Toe Oomoo waited on him, and pointed out every thing worthy of notice. They descanted on the excellence

*An accurate and full description of the ceremonious regulations of a cava party will be given hereafter.

† When a person salutes a superior relation, he kisses the hand of the party; if a very superior relation, he kisses the foot: the superior in return kisses the forehead. There may be some doubt as to the propriety of the term *to kiss* in this ceremony, for it is not performed by the lips after our usual mode, but rather by the application of the upper lip and the nostrils, and has more the appearance of smelling. When two equals are about to salute, each applies his upper lip and nostrils to the forehead of the other, or he applies his lips to the lips of the other, but without any movement of them, or smack, as in our mode. Our kiss they never adopt, not even between the sexes, but, on the contrary, alway ridicule it, and term it *the white man's kiss*.

of the plan, and then gave him anecdotes of the war, telling him where such a chief was killed, where another lost his arm or his leg, where a cannon ball had struck, &c.; and, as they viewed the outside of the works, they pointed out where the different murderers of Toobó Nuha met their fate. All this, however, they told him in answer to his queries; for it is a thing very remarkable in the character of the people of Tonga, that they never exult in any feats of bravery they may have performed, but, on the contrary, take every opportunity of praising their adversaries; and this a man will do, although his adversary may be plainly a coward, and will make an excuse for him, such as the unfavourableness of the opportunity, or great fatigue, or ill state of health, or badness of his ground, &c. In their games of wrestling they act up to the same principle, never to speak ill of their antagonist *afterwards*, but always to praise him. As an illustration of this character it may be remarked, that the man who called himself Fannâ Fonnooa, (a great gun) who ventured his life in his hazardous approach to Mr. Mariner, and threw his spear at the muzzle of his carronade, never afterwards boasted of it, nor appeared to think he had done any thing extraordinary, or at least worthy of after-notice. Their notions of true bravery seem to be very correct, and the light in which they viewed this act of Fannâ Fonnooa serves for an example: they considered it in short a rash action, and unworthy a great and brave mind, that never risks any danger but with a moral certainty, or at least reasonable expectation, of doing some service to his cause. In these respects they accuse Europeans of a great deal of vanity and selfishness, and unfortunately with too much justice. It must be remarked, however, that these noble sentiments belong to chiefs, matabooles, and professed warriors; not much to the lowest orders, many of whom will knock a dead man about the head with a club till they have notched and blooded it a good deal, and pretend it was done in the battle against a living foe; but such things are always suspected, and held in ridicule.

Finow having for a considerable time inspected the fortification, praising every where the judgment with which it was planned, retired to the house which had formerly belonged to Toobó Nuha, where he passed the night. The following morning he summoned a general meeting of all the inhabitants of Vavaoo, which was soon accomplished, as the people were all at one or other of the two fortresses. He then gave directions to all the principal men

respecting the cultivation of the country, which the late war had reduced to a sad state. He commanded that every one should be as frugal as possible in his food, that the present scarcity might be recompensed with future abundance. He ordered his fishermen to supply him and his chiefs with plenty of fish, that the comsumption of pork might be lessened. Having settled these matters, he next gave orders that the large fortress of Felletoa should be taken down, its fencing carried away by any body who might want it, its banks levelled with the ground, and its ditches filled up ; urging, as his reason, that there was no necessity for a garrisoned place in time of peace, particularly in a spot which could be so much better employed for building an additional number of more commodious dwellings. The fortress of Neafoo, he said, might remain, for it was a place not convenient to live at, and therefore it was not worth while to take any trouble about it. These were his ostensible reasons but his real motives were easy to be seen into : he was apprehensive, that, in the event of another insurrection, his enemies might again possess themselves of this strong hold ; but as to the other fortress, if he did not succeed in securing it for himself, he could easily dispossess his enemies of it, by destroying it with his carronades whenever he thought proper.

These orders were begun immediately to be put into execution, under the inspection of the chiefs of the different districts of the island. The following day the king gave orders to Toobo Toa to proceed back to the Hapai islands, of which he constituted him tributary chief ; the tributes* were to be sent to Vavaoo half-year-

* The tribute generally consists of yams, mats, gnatoo, dried fish, live birds, &c. ; and is levied upon every man's property in proportion as he can spare. The quantity is sometimes determined by the chief of each district, though generally by the will of each individual, who will always take care to send quite as much as he can well afford, lest the superior chief should be offended with him, and deprive him of all that he has. This tribute is paid twice a year ; once at the ceremony of *Inachi*, or offering the first fruits of the season to the gods, in or about the beginning of October; and again, at some other time of the year, when the tributary chief may think proper, and is generally done when some article is in great plenty. The tribute levied at the time of the *Inachi* is general and absolute ; that which is paid on the other occasion comes more in form of a present, but is so established by old custom, that, if it were omitted, it would amount to little less than an act of rebellion. It may here with propriety be observed, that the practice of making presents to superior chiefs is very general and frequent. The higher class of chiefs gen-

ly, as usual: at the same time, all the natives of Hapai, who had come to the war, were to return with their chief. On this occasion the young prince (Finow's son, Moegnagnongo) went with Toobó Tóa to the Hapai islands, as he wished to look over his lands on the island of Foa; and Mr. Mariner accompanied the prince, as he preferred his character and habits to those of his father. They arrived safe at this island after a quick passage of about nine hours.

erally make a present to the king, of hogs or yams, about once a fortnight: these chiefs, about the same time, receive presents from those below them, and these last from others, and so on, down to the common people. The principle on which all this is grounded is of course fear, but it is termed respect (*ofa.*)

CHAPTER VIII.

Arrival of Filimóëátoo at Foa—Description of the sport called fanna kalai—Treaty of Filimóëátoo with the chief of Hihifo, respecting the bird kalai, for Finow—Desertion of several chiefs and warriors to Tonga—Island of Tofooa, and restrictions respecting cutting down the Toa tree (Casuarina)—Volcano on this island—Certain principles among the Fiji islanders alluded to—Grave of John Norton, of Captain Bligh's boat, with some account of him—Extract from Bligh's narrative—Remarks upon the subject—Some account of a ship arriving at the island of Tonga from Botany Bay—Account given of Botany Bay by a Tonga chief and his wife, who had returned from there—Finow's ideas respecting the value and circulation of money—General slaughter of the dogs at Vavaoo, on account of their destroying the game—Their flesh cooked and eaten by several chiefs—Finow's first essay at the sport of fanna kalai with the bird from Tonga.

SHORTLY after the arrival of the prince, with Toobo Toa and Mr. Mariner, at the island of Foa, there came a canoe from Vavaoo with the Tonga chief Filimóëátoo, who, it will be recollected, was a relation of Finow, and had joined his cause at Pangaimotoo, leaving the island of Tonga for that purpose, by leave of his superior, the chief of Hihifo. Filimoëátoo was now on his return to the island of Tonga, with a commission from Finow to treat with the chief of Hihifo respecting a particular bird of the species called *kalai* (trained for sport.) This latter chief, although belonging to the island of Tonga, was never professedly Finow's enemy, otherwise than as Finow had been associated with the late Toobó Nuha, whom the chief of Hihifo mortally hated ;* but as Toobó Nuha was now dead, and consequently all cause of enmity removed, Finow was in hopes he should be able to prevail upon the chief of Hihifo to make him a present of one of the first and best trained birds, of the kind in question, that ever was known, and which this chief had trained up with great care, and had long had in his possession, though it was the envy of every chief that had seen it. This particular bird Finow was ardently desirous of, to practice

* The cause of this enmity, Mr. Mariner is not well acquainted with.

the sport called *fanna kalai*, of which we shall give a description. The sportsman, armed with a bow and arrows, conceals himself within a large cage, made of a sort of wicker-work, covered over with green leaves, but not so much but what he may see his game: on the top of this cage is the cock bird tied by the leg, who makes a noise, and flaps his wings, as if calling other birds to come and fight him: within is a smaller cage, in which there is the hen bird, who also makes a peculiar noise, as if in answer to the one on the outside; but be this as it may, both cock birds and hens are attracted towards the spot, and are shot by the sportsman. This sport is practised by none but the king and very great chiefs, for training and keeping these birds require exceeding great care as well as great expense. One man is appointed to each pair of birds, and he has nothing else to do but to attend to the management of them; and, if this is not done with great skill, they will not make the noise necessary to attract others. So much attention, in short, is paid to these birds, that their keepers are authorised to go and demand plantains for them, of whomsoever it may be, and howsoever scarce may be this article of food, even if there were a famine, and the people almost starving: if a keeper even on such occasions, sees a fine bunch of plantains, he will go and *taboo* it, which he does by sticking a reed in the tree, and telling the proprietor that those plantains are tabooed for the use of the birds. These keepers live well, and are, in general, very insolent fellows, sometimes committing very great depredations, under frivolous pretensions of procuring food for their birds. The sufferer sometimes makes a complaint to the king, or whatever chief the keeper belongs to; and if the chief thinks the offence really outrageous, he orders the man a severe beating, which is usually done by inflicting heavy slaps with the open hand upon his bare back, or striking him about the head and face with the fist.

Filimóëátoo soon departed from Foa, on his way to Hihifo, and arrived at this place without any accident. He was not, however, so successful in the object of his journey as he expected to be; for the chief of Hihifo was by no means willing to part with a bird, which, he said, had cost great hazard to himself, and the loss of many lives, to preserve; for he had sustained wars with so many other chiefs, who had quarrelled with him on account of his refusing to give it them, that he felt, he said, more than ever resolved to keep it: but, however, as Finow had so strong a desire for an

excellent and well trained bird of that kind, he would make him a present of a pair, which, although not quite so good as the one in question, yet would be found exceedingly valuable. Before parting, however, he qualified his refusal of the rare bird by saying, that if he ever did give it away, it must be after very mature deliberation, for it had already cost him a vast deal, and was certainly the best bird that had ever been trained. He was heartily glad to hear of the death of Toobó Nuha, and declared that no personal enmity existed on his part towards Finow ; but, on the contrary, he felt so great an attachment for him, that he would most willingly return with Filimóëátoo to Vavaoo to pay a visit to Finow, but that his matabooles would not allow him. Filimóëátoo having remained a day and a night with this chief, returned with the two birds to Finow, and gave him an account of his interview with the chief of Hihifo. Finow received the present, but was by no means well pleased with the refusal of the bird, on which he had so much set his heart. The following morning, however, he went out to try his success with these two, and which so far exceeded his expectations, that he wanted more than ever to have the excellent bird, and he immediately set about to obtain it by rich presents. He accordingly got ready sea-horses' teeth, beads, axes, a looking-glass, several iron bolts, and a grinding-stone, all of which he had procured from European ships, and chiefly from the Port au Prince. Besides these things, he ordered to be got ready several bales of Vavaoo *gnatoo*, fine Hamoa mats, and a large quantity of cava ; the whole of which he gave in charge to Filimóëátoo to take immediately to Hihifo, and present them to the chief, except some of the cava, which he was to distribute among the lower chiefs and matabooles, to engage them more readily in his interest. Finow himself accompanied Filimóëátoo as far as Hääno, (one of the Hapai islands,) and took many of his principal chiefs along with him, with a view of lessening the consumption of food at Vavaoo. On this expedition there were five canoes, all of which arrived safe at Hääno ; and from this island Filimóëátoo proceeded in one canoe with thirty men to Hihifo, where he also arrived safe, and distributed his presents.

The chief of Hihifo, on this second urgent application from Finow, after some consideration, answered, that as he could not make any use of the bird himself, his time being so much taken up in constant warfare with his neighbours, and as *it would not be consistent*

*with the character of a chief** to retain from another that which he could not use himself, he would, at once, resign the bird to Finow, notwithstanding the high value he placed on it, and the immense care and trouble it had cost him. This famous bird was accordingly consigned to the charge of Filimóëátoo, who returned with all convenient speed to tell the king the success of his journey. Finow was still at the Hapai island, when he received his long wished-for present; but he made no use of it till about three weeks afterwards, when he had returned to Vavaoo. In the mean time Maccapapa, Lolo hea Bibigi, and three others, all chiefs and warriors, secretly left Vavaoo, and sailed for Tonga, to join Tarky', chief of the fortress of Bea (who formerly burnt Finow's fortress of Niocalofa in so treacherous a manner.) They took this step, being apprehensive that the king might hereafter wreak his vengeance on them for fighting against him: the sequel will show how far their apprehensions were well grounded.

Whilst Finow was yet at the Hapai islands, Mr. Mariner accompanied the prince to the island of Tofooa, to procure iron-wood, which is found there in great abundance. The prince first obtained leave from Tooitonga, (the divine chief,) for this island is his property, and therefore considered sacred; besides, it is supposed to be the residence of the sea gods, and on this account the people firmly believe that no sharks will hurt a man who is swimming near upon its coast, but, on the contrary, swim round him, and even pass so close as to touch him, without shewing the least hungry disposition. Mr. Mariner, however, never had an opportunity of witnessing the miraculous abstinence of this sort of fish.

On the island of Tofooa there is a small volcano, situated near the northern extremity, from which smoke almost constantly issues, and pumice-stones are very frequently thrown out. An eruption of flame takes place, sometimes twice or thrice a week, and at other times scarcely once in two months, and generally lasts from one to two or three days. The way to the top is extremely difficult; but Mr. Mariner, taking one of the natives of the island for a guide, resolved to ascend it. They began the ascent early in the morning, and, although their progress was much impeded by the quantity of loose pumice-stone, and often rendered very

* The chiefs, among themselves, use this sort of expression,—as in civilized countries one would say, *it is not acting like a gentleman.*

dangerous, they reached the top in about four hours. There was at this time no eruption of flame, which had ceased a few hours before, after having lasted three days ; smoke there was, however, in abundance, but which did not much annoy them, as they were on the windward side : sundry explosions were also heard from within, like the noise of water being thrown upon burning pitch. The crater was about thirty feet diameter. Whilst they were here, Mr. Mariner took care not to let his companion approach too near, lest he might have some sinister intent : such precaution was by no means unnecessary, as this species of treachery, when it can be performed secretly, is not unusual, particularly among great warriors, when they have some petty interest to consult. This, however, is not to be considered, the natural disposition of the Tonga people, but a practice which, along with that of war, they have learned from the natives of the Fiji islands, where a man seldom goes out, even perhaps with his greatest friend, without being armed, and cautiously upon his guard. Mr. Mariner had, therefore, provided himself with a pistol, as a defence against any violent measures on the part of his companion. On their return down the mountain, he told his companion that he might have shot him dead, and nobody would have been the wiser, to which the man replied, "I see you are *loto boto*,* like the Fiji people ;" meaning that he possessed policy and caution against treachery ; and added, " as I am unarmed, it is a proof that *I* had no ill design, and therefore did not suspect any in you."

Whilst on this island, Mr. Mariner went to see the grave of an Englishman, John Norton, belonging to the boat of the Bounty, Captain Bligh, whose crew had mutinied. He was led to visit this spot from a motive of curiosity, excited by the account which the natives had given him of the death of this man. Lest, however, the reader may have forgotten this particular circumstance in the narrative of Captain Bligh, we shall first give the account as related by this gentleman. Having put into this island for supplies, and after having remained a few days, he discovered that the natives had a design against him ; in consequence of which he made the best of his way with his men to the boat : the narrative then proceeds in the following words :

* Of a wise mind.

"When I came to the boat, and was seeing the people embark, Nageete wanted me to stay to speak to Eefow; but I found he was encouraging them to the attack, and I determined, had it then begun, to have killed him for his treacherous behaviour. I ordered the carpenter not to quit me until the other people were in the boat. Nageete, finding I would not stay, loosed himself from my hold, and went off, and we all got into the boat, except one man, who, while I was getting on board, quitted it, and ran up the beach to cast the stern-fast off, notwithstanding the master and others calling him to return, while they were hauling me out of the water.

"I was no sooner in the boat than the attack began by about two hundred men; the unfortunate poor man, who had run up the beach, was knocked down, and the stones flew like a shower of shot. Many Indians got hold of the stern rope, and were near hauling us on shore, and would certainly have done it, if I had not had a knife in my pocket, with which I cut the rope. We then hauled off to the grapnel, every one being more or less hurt. At this time I saw five of the natives about the poor man they had killed, and two of them were beating him about the head with stones in their hands.

"We had no time to reflect, before, to my surprise, they filled their canoes with stones, and twelve men came off after us to renew the attack, which they did so effectually as nearly to disable all of us. Our grapnel was foul, but Providence here assisted us; the fluke broke, and we got to our oars and pulled to the sea. They, however, could paddle round us, so that we were obliged to sustain the attack without being able to return it, except with such stones as lodged in the boat, and in this I found we were very inferior to them. We could not close, because our boat was lumbered and heavy, and that they knew very well: I therefore adopted the expedient of throwing overboard some clothes, which they lost time in picking up; and, as it was now almost dark, they gave over the attack, and returned towards the shore, leaving us to reflect on our unhappy situation.

"The poor man I lost was John Norton: this was his second voyage with me as quarter-master, and his worthy character made me lament his loss very much. He has left an aged parent, I am told, whom he supported."

The account the natives gave was to the following purport.—Part of Captain Bligh's crew had been on shore to procure water,

and had all returned into their boat, except one man who was making the best of his way after his companions, with an axe in his hand; some of the natives, perceiving the axe, resolved to possess themselves of it, particularly one of them, who was a carpenter; they accordingly pursued him, and this carpenter, throwing a stone at him, knocked him down, and, coming up, beat him on the head with stones, till he was dead. They then stripped the body, and dragged it up the country towards a malai, where they left it exposed two or three days, and afterwards buried it near the spot. They said very little about a general attack, merely stating, that some of the natives threw stones at Captain Bligh's boat; and Mr. Mariner, at that time, not having read the narrative, did not inquire into such particulars as he otherwise would have done: but the most wonderful part of the story is, that the whole track of ground through which the body was dragged had ever since been destitute of grass, as well as the spot on which it lay for two or three days. It was this circumstance, principally, that engaged Mr. Mariner to visit the place, and there, indeed, he found the bare track of ground from the beach to near the place where they say he was buried; nor has it much the appearance of a beaten path, besides that it leads to and from places, where there are but few inhabitants: at the termination of this track there is a bare place, lying transversely, about the length and breadth of a man.

However trivial such relations may appear in themselves, they are worth mentioning, with a view to contrast them with the accounts given by credible travellers, that they may tend to prove how far the the statements of the natives may be depended on; besides which, in some instances, as in the present, they shew what kind of superstitions they are subject to.* As to the bare track, although it may not now have much the appearance of a beaten path, owing to the grass having grown irregularly on either side, yet there is every probability that, some years back, it was such, in a great degree, though now little trod: but those who are willing to keep up the spirit of the wonderful have attributed it to this supernatural cause. Superstitions, in all countries, are much of the same kind; we have similar ones in our own; but, whilst men of cultivated minds disregard them, the vulgar in gen-

* For another instance of this kind, see affair of the Missionaries, page 66.

eral most firmly give their belief, particularly where there is some sensible object that appears to corroborate the tale.*

Whilst Finow was yet at the Hapai islands, he often held conversations at his cava parties with Filimóëátoo, respecting the state of affairs at Tonga. Among other things, this chief related, that a ship from Botany Bay had touched there about a week before he arrived, on board of which there was a Tonga chief, Páloo Máta Móigna, and his wife, Fataféhi, both of whom had formerly left Tonga (before the death of Toogoo Ahoo) and had resided some years at the Fiji islands, from which place they afterwards went along with one Selly (as they pronounced it) or, probably, Selby, an Englishman, in a vessel belonging to Botany Bay, to reside there. At this latter place he and his wife remained about two years, and now, on their return to Tonga, finding the island in such an unsettled state, they choose rather, (notwithstanding the earnest entreaties of their friends) to go back again to Botany Bay. The account they gave of the English customs at this place, and the treatment they first met with, it may be worth while to mention. The first thing that he and his wife had to do, when they arrived at the governor's house, where they went to reside, was to sweep out a large court yard, and clean down a great pair of stairs; in vain they endeavoured to explain, that in their own country they were chiefs, and, being accustomed to be waited on, were quite unused to such employments: their expostulations were taken no notice of, and work they must. At first their life was so uncomfortable, that they wished to die; no one seemed to protect them; all the houses were shut against them; if they saw any body eating, they were not invited to partake: nothing was to be got without money, of which they could not comprehend the value, nor how this same money was to be obtained in any quantity; if they asked for it, nobody would give them any, unless they worked for it, and then it was so small in quantity, that they could not get one tenth part of what they wanted with it. One day, whilst sauntering about, the chief fixed his eyes upon a cook's shop,

* I observe that some readers have looked upon the above explanation as if I had considered it perfectly satisfactory in regard to all the phenomena; this I did not intend: I have merely ventured to state what I consider to be the probable cause of the long track. As to the short transverse one, suffice it to say, that I do not believe it to have been occasioned by poor Norton's body.

and, seeing several people enter, and others, again, coming out with victuals, he made sure that they were sharing out food, according to the old Tonga fashion, and in he went, glad enough of the occasion, expecting to get some pork; after waiting some time, with anxiety to be helped to his share, the master of the shop asked him what he wanted, and, being answered in an unknown language, straightway kicked him out, taking him for a thief, that only wanted an opportunity to steal. Thus, he said, even being a chief did not prevent him being used ill, for, when he told them he was a chief, they gave him to understand, that *money* made a man a chief. After a time, however, he acknowledged that he got better used, in proportion as he became acquainted with the customs and language. He expressed his astonishment at the perseverence with which the white people worked from morning till night, to get money: he could not conceive how they were able to endure so much labour.

After having heard this account, Finow asked several questions respecting the nature of money: what is it made of?—is it like iron? can it be fashioned like iron into various useful instruments? if not, why cannot people procure what they want in the way of barter?—but where is money to be got?—if it be made, then every man ought to spend his time in making money; that when he has got plenty, he may be able afterwards to obtain whatever else he wants. In answer to the last observation, Mr. Mariner replied that the material of which money was made was very scarce and difficult to be got, and that only chiefs and great men could procure readily a large quantity of it; and this either by being inheritors of plantations or houses, which they allowed others to have, for paying them so much tribute in money every year; or by their public services; or by paying small sums of money for things when they were in plenty, and afterwards letting others have them for larger sums, when they were scarce: and as to the lower classes of people, they worked hard, and got paid by their employers in small quantities of money, as the reward of their labour, &c. That the king was the only person that was allowed to make (to coin) money, and that he put his mark upon all that he made, that it might be known to be true; that no person could readily procure the material of which it was made, without paying money for it; and if contrary to the *taboo* of the king, he turned this material into money, he would scarcely have made as much as he had given for

it. Mr. Mariner was then going on to shew the convenience of money as a medium of exchange, when Filimóëátoo interrupted him saying to Finow, I understand how it is;—money is less cumbersome than goods, and it is very convenient for a man to exchange away his goods for money; which, at any other time, he can exchange again for the same or any other goods that he may want; whereas the goods themselves may perhaps spoil by keeping, (particularly if provisions) but the money he supposed would not spoil; and although it was of no true value itself, yet being scarce and difficult to be got without giving something useful and really valuable for it, it was imagined to be of value; and if every body considered it so, and would readily give their goods for it, he did not see but what it was of a sort of real value to all who possessed it, as long as their neighbours chose to take it in the same way. Mr. Mariner found he could not give a better explanation, he therefore told Filimóëátoo that his notion of the nature of money was a just one. After a pause of some length, Finow replied that the explanation did not satisfy him: he still thought it a foolish thing that people should place a value on money, when they either could not or would not apply it to any useful (physical) purpose: "If," said he, "it were made of iron, and could be converted into knives, axes, and chissels, there would be some sense in placing a value on it; but as it is, I see none: if a man," he added, "has more yams than he wants, let him exchange some of them away for pork or *gnatoo;* certainly money is much handier, and more convenient, but then as it will not spoil by being kept, people will store it up, instead of sharing it out, as a chief ought to do, and thus become selfish; whereas, if provision were the principal property of a man, and it ought to be, as being both the most useful and the most necessary, he could not store it up, for it would spoil, and so he would be obliged either to exchange it away for something else useful, or share it out to his neighbours, and inferior chiefs and dependants, for nothing." He concluded by saying, "I understand now very well what it is that makes the Papalangis so selfish;—it is this money!"

When Mr. Mariner informed Finow that dollars were money, he was greatly surprised, having always taken them for *pääng*a,* and

* Paanga is the name they give to a certain kind of bear which is used in one of their games: they supposed dollars to be used among us for a similar purpose.

things of little value; and he was exceedingly sorry he had not secured all the dollars out of the Port au Prince, before he had ordered her to be burnt: "I had always thought," said he, "that your ship belonged to some poor fellow, perhaps to king George's cook;* for captain Cook's ship, which belonged to the king, had plenty of beads, axes, and looking-glasses on board, whilst yours had nothing but iron hoops, oil, skins, and twelve thousand *páänga* as I thought: but if every one of these was money, your ship must have belonged to a very great chief indeed."

Finow and his chiefs having now remained at the Hapai islands nearly six weeks, resolved to return to Vavaoo, and the following day set sail: the prince and Mr. Mariner accompanying them. As soon as they arrived at Vavaoo, the king gave orders that all the dogs in the island, except a few that belonged to chiefs, should be killed, because they destroyed the game, particularly the *kalai;* after which he promised himself great sport with his favourite bird. As the breed of dogs was scarce at these islands, there were not more than fifty or sixty killed on the occasion; but on these several of the chiefs made a hearty repast. Finow was particularly fond of dog's flesh, but he ordered it to be called pork; because women and many men had a degree of abhorrence at this sort of diet. The parts of the dog in most esteem are the neck and hinder quarters. The animal is killed by blows on the head, and cooked in the same manner as a hog: Mr. Mariner has frequently partaken of it, and found it very good: the fat is considered excellent. At the Sandwich islands the practice was almost universal in Mr. Mariner's time, so that more dog's flesh was eaten than pork: the hogs being preserved to be used as a trading commodity with European and American vessels. At these last mentioned islands most of the male dogs are opperated upon, and afterwards fattened for the express purpose; and Mr. Mariner thinks their flesh is nearly as good and tender as that of a sucking pig.

Finow having ordered all things to be got ready, went out early in the morning after his arrival, to try the excellence of his bird; and had very great sport. The day following he went out again; but the bird, from some cause or another, would not make any noise; and this made him so angry that he knocked it on the ground,

* At these islands a cook is considered one of the lowest of mankind in point of rank.

and beat it with an arrow, and, after having almost killed it, gave it away to one of his chiefs, declaring how vexatious it was to have a bird that would not speak after having had so much trouble with it. He afterwards used the two birds that were first sent to him, and was tolerably well satisfied with them.

CHAPTER IX.

Island of Hoonga—Curious cavern there, and how first discovered—Anecdote of the person who first discovered the cavern—Description of the sport of shooting rats—Popular tale of the origin of the Tonga islands—Finow's return to Vavaoo—General *fono*, and seizure of several chiefs—Stratagem used to secure Cacahoo—Several of the prisoners taken out to sea to be sunk; their conversation on the way—Conduct of Cacahoo whilst sinking—Conduct of the widows of the deceased, particularly of the widow of Now Fahoo—Description of the plantation of Mahe Boogoo—Popular tale of what happened at this plantation in former times—Tonga song—Abundance of a peculiar fish found here—This plantation given up by Mahe Boogoo, and conferred on Mr. Mariner by Finow—Mr. Mariner's providential escape from a shark—A dead spermaceti whale found off one of the islands—Their method of making ornaments with its teeth—Anecdote exemplifying the high estimation in which whale's teeth are held—Still greater value of them at the Fiji islands—Arrival of Cow Mooala from the Fiji islands.

FINOW, having at this time no business of importance on which to employ his attention, resolved to go to the island of Hoonga, lying at a small distance to the southward of Vavaoo, in order to inspect the plantations there, and to recreate himself a little with the sport of shooting birds and rats. Mr. Mariner, as usual, formed one of the party. On this island there is a peculiar cavern, situated on the western coast, the entrance to which is some feet beneath the surface of the sea even at low water; and was first discovered by a young chief, whilst diving after a turtle. The nature of this cavern will be better understood if we imagine a hollow rock rising sixty feet or more above the surface of the water; into the cavity of which there is no known entrance but one, and that is on the side of the rock, several feet under the water, which flows into it; and consequently the base of the cavern may be said to be the sea itself.* Finow and his friends, being on this part of

* The depth of the entrance below the surface differs of course with the different heights of the tide: when Mr. Mariner entered, it was about six feet

the island, proposed one afternoon on a sudden thought, to go into this cavern and drink cava. Mr. Mariner was not with them at the time the proposal was made; but happening to come down a little while after to the shore, and seeing some of the young chiefs diving into the water, one after another, and not rise again he was a little surprised, and inquired of the last, who was just preparing to take the same step, what they were about? "Follow me," said he, "and I will take you where you have never been before; and where Finow, and his chiefs and matabooles, are now assembled." Mr. Mariner, supposing it to be the famous cavern of which he had heard some account, without any further hesitation, prepared* himself to follow his companion, who dived into the water, and he after him, and, guided by the light reflected from his heels, entered the opening in the rock, and having dived through the passage, which is about eight or nine feet in length, rose into the cavern. He was no sooner above the surface of the water than, sure enough, he heard the voices of the king and his friends: being directed by his guide, he climbed upon a jutting portion of rock, and sat down. All the light that came into this place was reflected from the bottom, and was sufficient, after remaining about five minutes, to show objects with some little distinctness; at least he could discover, being directed by the voice, Finow and the rest of the company, seated like himself. Nevertheless, as it was desirable to have a stronger illumination, Mr. Mariner dived out again, and procuring his pistol, primed it well, tied plenty of *gnatoo* tight round it, and wrapped the whole up in a plantain leaf: he directed an attendant to bring a torch in the same way. Thus prepared, he re-entered the cavern as speedily as possible, unwrapped the *gnatoo*, a great portion of which was perfectly dry, fired it by the flash of the powder, and lighted the torch. The place was now illuminated tolerably well, for the first

below the surface: Jeremiah Higgins says it was two or three feet when he went in, at nearly low water, at which period it is very difficult to enter, on account of the swell.

* It is proper to mention that in presence of a superior chief, it is considered very disrespectful to be undrest: under such circumstances as the present, therefore, every one retires a little, and as soon as he has divested himself of his usual dress, slips on an apron made of the leaves of the chi tree, or of matting called gíe: the same respect is shewn if it be necessary to undress near a chief's grave; because some hotooa or god may be present.

time, perhaps, since its existence. It appeared (by guess) to be about 40 feet wide in the main part, but which branched off, on one side, in two narrower portions. The medium height seemed also about forty feet.* The roof was hung with stalactites in a very curious way, resembling, upon a cursory view, the gothic arches and ornaments of an old church. After having examined the place, they drank cava, and passed away the time in conversation upon different subjects. Among other things, an old mataboole, after having mentioned how the cavern was discovered, viz. by a young chief in the act of diving after a turtle, related an interesting account of the use which this chief made of his accidental discovery. The circumstances are as follow.

In former times there lived a tooi (governor) of Vavaoo, who exercised a very tyrannical deportment towards his people; at length, when it was no longor to be borne, a certain chief meditated a plan of insurrection, and was resolved to free his countrymen from such odious slavery, or to be sacrificed himself in the attempt: being however treacherously deceived by one of his own party, the tyrant became acquainted with his plan, and immediately had him arrested. He was condemned to be taken out to sea and drowned, and all his family and relations were ordered to be massacred, that none of his race might remain. One of his daughters, a beautiful girl, young and interesting, had been reserved to be the wife of a chief of considerable rank, and she also would have sunk, the victim of the merciless destroyer, had it not been for the generous exertions of another young chief, who a short time before had discovered the cavern of Hoonga. This discovery he had kept within his breast a profound secret, reserving it as a place of retreat for himself, in case he should be unsuccessful in a plan of revolt which he also had in view. He had long been enamoured of this beautiful young maiden, but had never dared to make her acquainted with the soft emotions of his heart, knowing that she was bethrothed to a chief of higher rank and greater power. But now the dreadful moment arrived when she was about to be cruelly sacrificed to the rancor of a man, to whom he was a most deadly enemy. No time was to he lost; he flew to her abode, communicated in a few short words the decree of the ty-

* Jeremiah Higgins thinks it was not near so high: he had the light of the sun setting opposite to the entrance, and refracted through the water. Mr. Mariner had a superior light, from his torch.

rant, declared himself her deliverer if she would trust to his honour, and, with eyes speaking the most tender affections, he waited with breathless expectation for an answer. Soon her consenting hand was clasped in his : the shades of evening favoured their escape ; whilst the wood, the covert, or the grove, afforded her concealment, till her lover had brought a small canoe to a lonely part of the beach. In this they speedily embarked, and as he paddled her across the smooth wave, he related his discovery of the cavern destined to be her assylum till an opportunity offered of conveying her to the Fiji islands. She, who had entrusted her personal safety entirely to his care, hesitated not to consent to whatever plan he might think promotive of their ultimate escape : her heart being full of gratitude, love and confidence found an easy access. They soon arrived at the rock, he leaped into the water, and she, instructed by him, followed close after : they rose into the cavern, and rested from their fears and their fatigue, partaking of some refreshment which he had brought there for himself, little thinking, at the time, of the happiness that was in store for him. Early in the morning he returned to Vavaoo to avoid suspicion : but did not fail, in the course of the day, to repair again to the place which held all that was dear to him ; he brought her mats to lie on, the finest *gnatoo* for a change of dress, the best of food for her support, sandal wood oil, cocoa nuts, and every thing he could think of to render her life as comfortable as possible. He gave her as much of his company as prudence would allow, and at the most appropriate times, lest the prying eye of curiosity should find out his retreat. He pleaded his tale of love with the most impassioned eloquence, half of which would have been sufficient to have won her warmest affections, for she owed her life to his prompt and generous exertions at the risk of his own : and how much was he delighted when he heard the confession from her own lips, that she had long regarded him with a favourable eye, but a sense of duty had caused her to smother the growing fondness, till the late sad misfortune of her family, and the circumstances attending her escape, had revived all her latent affections, to bestow them wholly upon a man to whom they were so justly due. How happy were they in this solitary retreat ! tyrannic power now no longer reached them : shut out from the world and all its cares and perplexities ;—secure from all the eventful changes attending upon greatness, cruelty, and ambition ;—themselves were the only pow-

ers they served, and they were infinitely delighted with this simple form of government. But although this assylum was their great security in their happiest moments, they could not always enjoy each other's company; it was equally necessary to their safety that he should be often absent from her, and frequently for a length of time together, lest his conduct should be watched. The young chief therefore panted for an opportunity to convey her to happier scenes, where his ardent imagination pictured to him the means of procuring for her every enjoyment and comfort, which her amiable qualifications so well entitled her to: nor was it a great while before, an opportunity offering, he devised the means of restoring her with safety to the cheerful light of day. He signified to his inferior chiefs and matabooles, that it was his intention to go to the Fija islands, and he wished them to accompany him with their wives and female attendants, but he desired them on no account to mention to the latter the place of their destination, lest they should inadvertently betray their intention, and the governing chief prevent their departure. A large canoe was soon got ready, and every necessary preparation made for the voyage. As they were on the point of departure, they asked him if he would not take a Tonga wife with him. He replied, no! but he should probably find one by the way: this they thought a joke, but in obedience to his orders they said no more, and, every body being on board, they put to sea. As they approached the shores of Hoonga, he directed them to steer to a certain point, and having come close to a rock, according to his orders, he got up, and desired them to wait there while he went into the sea to fetch his wife; and without staying to be asked any questions, he sprang into the water from that side of the canoe farthest from the rock, swam under the canoe, and proceeded forward into the sanctuary which had so well concealed his greatest and dearest treasure. Every body on board was exceedingly surprised at his strange conduct, and began to think him insane: and after a little lapse of time, not seeing him come up, they were greatly alarmed for his safety, imagining a shark must have seized him. Whilst they were all in the utmost concern, debating what was best to be done, whether they ought to dive down after him, or wait according to his orders, for that perhaps he had only swum round and was come up in some niche of the rock, intending to surprise them; their wonder was increased beyond all powers of expression, on seeing him rise to the sur-

face of the water, and come into the canoe with a beautiful female. At first they mistook her for a goddess, and their astonishment was not lessened when they recognised her countenance, and found her to be a person, whom they had no doubt was killed in the general massacre of her family; and this they thought must be her apparition. But how agreeably was their wonder softened down into the most interesting feelings, when the young chief related to them the discovery of the cavern and the whole circumstance of her escape. All the young men on board could not refrain envying him his happiness in the possession of so lovely and interesting a creature. They arrived safe at one of the Fiji islands, and resided with a certain chief during two years: at the end of which time, hearing of the death of the tyrant of Vavaoo, the young chief returned with his wife to the last mentioned island, and lived long in peace and happiness.

Such, as to the matter of fact, is the substance of the account given by the old mataboole. There was one thing however stated, which might appear in opposition to probability, viz. that the chief's daughter remained in the cavern two or three months, before her lover found an opportunity of taking her to the Fiji islands: if this be true, there must have been some other concealed opening in the cavern to have afforded a fresh supply of air. With a view to ascertain this, Mr. Mariner swam with the torch in his hand up both the avenues before spoken of, but without discovering any opening; he also climbed every accessible place, with as little success. At the time Jeremiah Higgins was in this cavern it was nearly low water. He felt a draught of air coming from the left, and on examining the source of it found a hole which he thinks was more than a foot diameter, from which proceeded a tolerably strong and steady breeze, but not the least glimmer of light. This opening he guesses to have been about four feet above the surface of the water at that time. When Mr. Mariner was there, it must have been nearly high water, and the hole probably covered: and even if it were not concealed it would transmit no current of air inwardly unless the tide were going out, which he thinks was not the case. At the time Higgins was there the weather was perfectly calm, not a breath of wind stirring; consequently, the influx of air must have been occasioned by the descent of the surface of water within: on the other hand, when the water rises the air must rush out. This cavern therefore may be said to respire like

an animal; the rise and fall of the tide acting as a diaphragm, and the above-mentioned narrow passage as a breathing hole. Jeremiah Higgins also heard the story of the young chief and his mistress, which perfectly accorded in all the material points with what is told above: it appears from his narration as well as from Mr. Mariner's, that the natives give this account of the two lovers as a piece of true history, not a romance. There is a sort of shelf at the farther end of the cavern and high up, which is pointed out as having been used for a bed-place.

Finow and his party having finished their cava, dived out of the cavern, and resumed their proper dress: after which they proceeded across the country, and got into the public roads, to amuse themselves with the sport of shooting rats. These animals are not so large as in our part of the world, but rather between the size of a mouse and a rat, and much of the same colour: they live chiefly upon such vegetable substances as sugar-cane, bread-fruit, &c. they constitute an article of food with the lower orders of people, but who are not allowed to make a sport of shooting them, this privilege being reserved for chiefs, matabooles, and mooas.* The plan and regulations of the game of *fanna gooma* (rat-shooting) are as follow.

A party of chiefs and others having resolved to go rat-shooting, some of their attendants are ordered to procure and roast some cocoa-nut, which being done, and the chiefs having informed them what road they mean to take, they proceed along the appointed road, chewing the roasted nut very finely as they go, and spitting, or rather blowing, a little of it at a time out of their mouths with considerable force, but so as not to scatter the particles far from each other; for if they were widely distributed, the rat would not be tempted to stop and pick them up, and if the pieces were too large, he would run away with one piece instead of stopping to eat his fill. The bait is thus distributed, at moderate distances, on each side of the road, and the men proceed till they arrive at the place appointed for them to stop at. If in their way they come to any cross roads, they stick a reed in the ground in the middle of such cross roads, as a *táboo* or mark of prohibition for any one to come down that way, and disturb the rats while the chiefs are

* For a description of these ranks in society, an explanation will be given hereafter.

shooting: and this no one will do; for even if a considerable chief be passing that way, on seeing the *táboo* he will stop at a distance, and sit down on the ground, out of respect or politeness to his fellow chiefs, and wait patiently till the shooting party has gone by: a petty chief, or one of the lower orders, would not dare to infringe upon this *táboo* at the risk of his life. The distributors of the bait being arrived at the place appointed for them to stop at, sit down to prepare cava, having previously given the orders of their chiefs to the owners of the neighbouring plantations to send a supply of refreshments, such as pork, yams, fowls, and ripe plantains.

The company of chiefs having divided themselves into two parties, set out about ten minutes after the *boóhi*, (or company that distributes the bait) and follow one another closely in a row along the middle of the road, armed with bows and arrows. It must be noticed, however, that the two parties are mixed; the greatest chief, in general, proceeding first, behind him one of the opposite party, then one of the same party with the first, and behind him again one of the other party, and so on alternately. The rules of the game are these: no one may shoot a rat that is in advance of him, except he who happens to be first in the row (for their situations change, as will directly be seen;) but any one may shoot a rat that is either abreast of him or behind him. As soon as a man has shot, whether he hits the rat or not, he changes his situation with the man behind him, so that it may happen that the last man, if he have not shot so often as the others, may come to be first, and vice versâ, the first come to be last: and for the same reason, two or three, or more, of the same party, may come to be immediately behind one another. Whichever party kills ten rats first, wins the game. If there be plenty of rats, they generally play three or four games. As soon as they arrive at any cross roads they pull up the reeds placed as a *táboo*, that passengers coming afterwards may not be interrupted in their progress. When they have arrived at the place where the *boóhi* are waiting, they sit down and partake of what is prepared for them; afterwards, if they are disposed to pursue their diversion, they send the *boóhi* on to prepare another portion of the road: the length of road prepared at a time is generally about a quarter of a mile. If, during the game, any one of either party see a fair shot at a bird, he may take aim at it; if he kill it, it counts the same as a rat, but whether he hit it or not, if he venture a shot, he changes place

with the one behind him. Every now and then they stop and make a peculiar noise with the lips, like the squeaking of a rat, which frequently brings them out of the bushes, and they sit upright on their haunches, as in the attitude of listening. If a rat is alarmed by their approach, and is running away, one or more cry out *too !* (stop !) with a sudden percussion of the tongue, and is a term used, we may suppose, on account of the sharp and sudden tone with which it may be pronounced. This has generally the effect of making the rat stop, when he sits up, and appears too much frightened to attempt his escape. When he is in the act of running away, the squeaking noise with the lips, instead of stopping him, would cause him to run faster. They frequently also use another sound, similar to what *we* use when we wish to answer in the affirmative without opening the lips, consisting in a sort of humming noise, sounding through the nostrils, but more loud, short, and sudden. The arrows used on these occasions are nearly six feet long, (the war-arrows being about three feet,) made of reed, headed with iron-wood : they are not feathered, and their great length is requisite, that they may go straight enough to hit a small object ; besides which, it is advantageous in taking an aim through a thick bush. Each individual in the party has only two arrows, for as soon as he has discharged one from his bow, it is immediately brought to him by one of the attendants who follow the party. The bows also are rather longer than those used in war, being about six feet, the war-bows, being about four feet and a half ; nor are they so strong, lest the difficulty of bending them should occasion a slight trembling of the hand, which would render the aim less certain.

Finow and his friends having finished their shooting excursion, and taken some refreshment, directed their walk at random across the island, and arrived near a rock, noted by the natives as being (in their estimation) the immediate cause of the origin of all the Tonga islands. It happened once (before these islands were in existence) that one of their gods (Tangaloa) went out fishing with a line and hook : it chanced, however, that the hook got fixed in a rock at the bottom of the sea, and, in consequence of the god pulling in his line, he drew up all the Tonga islands, which, they say, would have formed one great land ; but the line accidentally breaking, the act was incomplete, and matters were left as they now are. They show a hole in the rock, about two feet diameter,

which quite perforates it, and in which Tangaloa's hook got fixed. It is moreover said that Tooitonga (the divine chief) had, till within a few years, this very hook in his possession, which had been handed down to him by his forefathers ; but, unfortunately, his house catching fire, the basket in which the hook was kept got burnt with its contents. Mr. Mariner once asked Tooitonga what sort of a hook it was, and was told that it was made of tortoise-shell, strengthened by a piece of the bone of a whale : in size and shape it was just like a large albacore hook, measuring six or seven inches long, from the curve to the part where the line was attached, and an inch and a half between the barb and the stem.—Mr. Mariner objected that such a hook must have been too weak for the purpose : Oh no, said Tooitonga, you must recollect that it was a god's hook, and could not break ;—how came then the *line* to break ? was it not also the property of a god ?—I do not know how that was, replied Tooitonga ; but such is the account they give, and I know nothing farther about it.

A few days after this excursion, Finow having portioned out several of the smaller islands to the government of certain of his chiefs and matabooles, returned with his party to Vavaoo. As soon as he arrived at Felletoa, he issued orders for a general assembly of the people, to be present on an appointed day, at a general *fono*, or harangue, to be addressed to them in regard to the affairs of agriculture, and to remind them of their duty towards their chiefs, and how they ought to behave at all public ceremonies ; in short, upon such subjects as were more or less connected with agriculture, or with moral and political duty. These *fonos* are frequently held, and often upon subjects of a minor importance, such, for instance, as the expediency of repairing Finow's canoe : on such an occasion, the owner of a certain plantation would be appointed to provide the carpenters with provisions, another to provide them with canoe-timber, a third with a peculiar kind of wood for wedges, a fourth with plait, &c.—the same with more extensive matters, as constructing a large house, planting of yams or bananas, supplying provisions for feasts, burials, &c. so that in all these matters a tax is laid upon the people, every principal owner of land providing his share. The *fono* now about to be held was of a general nature, to be addressed to all the people, or at least to the petty chiefs : but the petty chiefs themselves often address *fonos* to their own dependants, when they want any thing

done. It must be observed, that in all these *fonos*, whether general or partial, the labour and care fall entirely upon the lower order of the people ; for although in the general *fono* the petty chiefs take the care ostensibly to themselves, yet afterwards, by a minor *fono*, each confers it on his dependants. Notwithstanding all this, the lower classes have time enough on their hands, and means enough in their possession, to live comfortably ; that is to say, they have food sufficient for themselves and their children, however large their families, and enough clothing ; and withal need never be in want of a house, for that is easily built: in short, real poverty is not known among them. A *fono*, although it may regard some affair of a public nature, is not always upon a subject where a tax is necessary to be levied, but frequently upon some matter connected with civil policy ; as for instance,—when a piece of ground is laid waste by war, certain persons are appointed to cultivate it ; and the chiefs are ordered not to oppress them with taxes, or with visits on their plantations, before they can supply means. It not unfrequently happens that young chiefs molest women whom they meet on the road ; then their husbands, if they are married women, make complaints to the older chiefs and matabooles, and Finow, in consequence, orders a *fono* to be addressed to the people, in which the impropriety of the conduct of the young chiefs is pointed out : the offenders receive a suitable admonition, and are ordered to desist from such ill behaviour for the future. From one cause or another, there is usually a *fono*, either general or partial, every fourteen or twenty days. It will be easily understood that addresses of this kind are absolutely and frequently necessary, for the preservation of tolerable decency and good order, among a people who have no knowledge of any means of graphic communication. The speech is generally made by some old and principal mataboole,* as it was on this occasion, when the ceremony was held at Macave, about two miles and a half from Felletoa ; after, which, as usual, a large bowl of cava was provided. The chiefs and warriors of Vavaoo took a very active part in the preparation of the cava, to demonstrate to Finow their attention and loyalty. After the first bowl was drunk,

* The reader will recollect that the matabooles hold a rank in society next below chiefs ; they are the ministers, as it were, and counsellors of chiefs : it is their duty also to attend to public ceremonies, and to keep an eye upon the morals and general conduct of the people.

while all were in expectation that the king would give out some more cava root to be prepared,—on a sudden he pronounced aloud the word *boogi* (hold or arrest.) Instantly all the chiefs and warriors that had been particularly active against him in the late war were seized by men previously appointed : their hands were tied fast behind them ; and they were taken down to the beach, where, with the club, several were immediately despatched ; and the remainder were reserved till the afternoon, for what is considered a more signal punishment, viz. to be taken out to sea, and sunk in old leaky canoes. This transaction seemed to show how little was to be trusted to the honour of Finow, and how well founded were the suspicions of those Vavaoo chiefs, who had said that no reliance was to be placed in him ; and that there was little doubt but that he would take an early opportunity of exercising his revenge : *they* therefore acted a wise part, who, as soon as the peace was concluded, fled at the earliest opportunity, some to the island of Tonga, others to the Fiji islands. It must, however, be acknowledged that Finow had received information of a conspiracy which these chiefs were designing against him ; and if this be true, his conduct was certainly less reproachable.* Finow being apprehensive that this attempt might fail, or that the Vavaoo people, in consequence, might again rise up against him, had previously sent a canoe to the Hapai islands, with orders to Toobó Tóa that he and his chiefs should hold themselves in readiness to repair to his assistance at a moment's notice. There proved, however, to be no necessity for their intervention, the conspiracy succeeding in a degree equal to his expectation. Some difficulty, however, was found in securing Cacahoo, a very great and brave warrior and mataboole, amazingly courageous and strong, although he was highly diseased with scrofula ; and, like most great warriors, was always (according to the Fiji practice) upon his guard against treachery. They had therefore recourse to stratagem on this occasion : Mr. Mariner's services were required as the means, for he was present at the consultation of Finow and his chiefs upon the

* It must be remarked that their innocence was never positively asserted ; nobody supposed that they had actually entered into any plan of conspiracy, but most persons suspected that they had held discourses upon the subject ; and it was generally acknowledged that if a revolt were to take place, these would be the men likely to head it. Such is the summary way of managing matters in this state of society.

subject, and he consented, being informed that the king's intentions were merely to confine him as a prisoner till some parts of his conduct were examined into ; and had it not been for the part which this gentleman was appointed to act in the business, two or three no doubt would have been killed, and several wounded, in the attempt. It must be mentioned that Cacahoo, owing to his diseased appearance, was not present at the cava party after the *fono* (indeed he was seldom present on any public occasion, except to fight :) it was resolved, therefore, that a young warrior, in company with Mr. Mariner and others, should go and present him with cava at his residence, as soon as the above chiefs were seized.—Mr. Mariner was to sit next to him, and was to ask him for his spear, as if to look at it from curiosity ; for this spear was a remarkably good one, headed with the bones of the tail of the *fy*, (sting-ray,) and which he always carried about with him : Mr. Mariner could take this liberty better than any one else, as he was more or less acquainted with him ; and being a foreigner, his curiosity would appear more plausible, and less subject to suspicion : having got it into his hands, he was to throw it away, and this was to be the signal for the seizure. Before Cacahoo had time to hear of what was going forward at Macave, the appointed party arrived at his house, and presented him cava. * Mr. Mariner took his seat next to him : and, after a while, asked him for his spear, that he might examine the head of it ; which having got into his possession, he watched an opportunity, and threw it suddenly away : in a moment his enemies were upon him ; but he sprang from the

* Mr. Mariner was not, in many instances, a voluntary supporter of Finow's conduct : but as necessity has no law, in some cases he was obliged to conform, where he would willingly have been excused, upon the principle, that of two evils the least is to be chosen. To an honest mind it is always an ungrateful task to use any species of deception. Mr. Mariner was in the service of the king : the latter thought proper to secure certain persons, among whom was one who could not easily have been taken without Mr. Mariner's assistance ; that is to say, without bloodshed and a loss of lives.—The king was on all occasions his friend and protector ; he felt it therefore his duty to conform to his views, where there appeared nothing intrinsically bad. Had he known what would have been the fate of Cacahoo, viz. to be condemned without trial,—let the consequences be what they might, he would not have submitted ; and, in that case, by losing Finow's friendship, and incurring his displeasure, he would not, in all probability, have lived for us to have heard of him.

ground like an enraged lion, and burst away from them repeatedly, with such prodigious strength, that it was with the greatest difficulty they could bind and secure him. They then took their prisoner down to the sea-coast, and put him on board a canoe, to be drowned with the rest in the afternoon.

These transactions happened between (about) eight and ten in the morning; after which all the Hapai chiefs and warriors, that were with the king, appeared under arms, as also a certain Vavaoo chief, named Paoónga, a relation and confidant of Finow; all the rest of the Vavaoo chiefs and matabooles remaining unarmed, lest they might excite in Finow a suspicion that they meant to take hostile measures. About mid-day, or a little after, the large canoe, in which were the prisoners, lashed hand and foot, pushed out to sea, under the command of Lolo Hea Malohi, an adopted son of Finow. They had on board three old small canoes, in a very leaky, rotten state, in which the prisoners were destined to be put, and thus to be allowed gradually to sink, leaving the victims to reflect on their approaching dissolution, without having it in their power to help themselves.

The distance they had to go was about two leagues: the weather being calm, the canoe was obliged to be paddled most of the way. In the mean while, some conversation passed between the prisoners, particularly between Nowfaho and Booboonoo. Nowfaho observed to Booboonoo, that it would have been much better if they had never made a peace with Finow, and, to a certain, degree, he upbraided Booboonoo with not having followed his advice in this particular: to this the latter replied, that he did not at all regret the late peace with Finow, for, being his relation, he felt himself attached to his interests, and as to his own life, he thought it of no value, since the king did not think his services worth having. Nowfaho stated, that he had a presentiment of his fate that very morning; for, as he was going along the road from Felletoa to Macave, he met a native woman of Hapai, and as he passed, he felt a strong inclination, he knew not from what cause, to kill her; and this bias of his mind was so powerful, that he could not help turning back and effecting his purpose; at the same time he felt a secret presentiment that he was going to die, and this murder that he had committed appeared now to be a piece of vengeance on the Hapai people, weak, indeed, in itself, yet better than no revenge at all. Nowfaho, among other things, lamented that his friend Boo-

boonoo had not repaired to the Fiji islands when peace was first made, and, by that means, have preserved his life : as to his own safety, he said it was not a matter of much consequence ; he only lamented that he was not about to die in an honourable way. Booboonoo expressed sentiments to the same purpose. Cacahoo now and then joined in the conversation, remarking, that he only lamented his death inasmuch as no opportunity had been afforded him of revenging himself upon his enemies, by sacrificing a few of them.

They were eighteen prisoners on board, of whom the greater part, before they arrived at the place where they were to be sunk, begged that the manner of their death might be changed to the more expeditious one of having their brains knocked out with a club, or their heads cleaved with an axe : this was granted them, and the work of execution was immediately begun. Having despatched three in this way, it was proposed, for the sake of convenience, that the remainder, who begged to be thus favoured, should be taken to a neighbouring small island to be executed ; which being agreed on, they disputed by the way who should kill such a one, and who another. Such was the conversation, not of warriors, for knocking out brains was no new thing to them, but of others not so well versed in the art of destruction, who were heartily glad of this opportunity of exercising their skill without danger ; for, coward-like, they did not dare to attempt it in the field of battle. The victims being brought on shore, nine were despatched at nearly the same time, which, with the three killed in the canoe, made twelve, who desired this form of death. The remaining six being chiefs, and staunch warriors of superior bravery, scorned to beg any favour of their enemies, and were accordingly taken out to sea, lashed in two rotten canoes, which they had on board, three in each, and left to reflect on their fate ; in the mean time their destroyers remained at a little distance to see them sink. Booboonoo, whilst in this situation, said, that he only died unhappy on account of his infant son, who would be left friendless and unprotected ; but, calling to a young chief in the larger canoe, of the name of Talo, begged, for the sake of their gods, that he would befriend *his child*, and never see him want either clothes or food suitable to the son of a chief ; upon which Talo made a solemn promise to take the most attentive care of him, and Booboonoo seemed quite satisfied. Nowfaho lamented the sad disasters of that day, saying how many great and brave men were dying an ignominious death,

who, some time before, were able to make the whole army of Finow tremble: he lamented, moreover, that he had ever retreated from his enemies, and wished that, on such an occasion, he had faced about, however inferior in strength, and sold his life at a high price, instead of living a little longer, to die thus a shameful death: he earnestly requested them to remember him in the most affectionate manner to his wife. Cacahoo swore heartily at Finow, and all the chiefs of Hapai, cursing them in the most bitter manner,* and their fathers for begetting them, and heaping maledictions upon all their generation; he went on in this manner, cursing and swearing at his enemies, till the water came up to his mouth, and, even then, he actually threw back his head for the opportunity of uttering another curse, spluttering the water forth from his lips, till it bereft him for ever of the power of speech. They were about twenty minutes sinking, after which the large canoe returned immediately to Vavaoo.

Booboonoo and Nowfaho were both men that bore a most amiable character: in time of war they were brave and enterprising; in time of peace, gentle and humane. The conduct of Nowfaho, in killing the poor Hapai woman, seems to make much against his humanity; but, as it was so contrary to his general sentiments and conduct, we ought to have the liberality to suppose, that it was a sudden frenzy of the mind, which, at the moment, he could no more help, than a man in convulsions can help the violent agitation of the body. Let this, however, be as it may, it is certain that he and Booboonoo were both admired for their mild and benevolent disposition, and were gaining every day, more and more, the love of the people, which, no doubt, caused the king to be jealous of them, lest their increasing power should ultimately annihilate his. Nowfaho's desire of revenge was, of course, considered (in their state of society) a virtuous and manly sentiment. If we at-

* The curses used among the Tonga people are very numerous; but, for the most part, they are rather horrible commands than curses, and are, generally, in regard to maltreating one's relations, or eating one's superior relations; for it is considered a crime to eat food which a superior relation has touched; how much more, therefore, to eat that relation himself! For a sample;—"Bake your grandfather till his skin turns to cracknel, and gnaw his skull for your share!"—"Go, and ravish your own sister!"—"Dig up your father by moonlight, and make soup of his bones," &c. &c. Many of their sayings, in this way, are too indelicate to mention.

tend to their conversation at the approach of death, we shall find them both expressing sentiments of disinterested friendship for each other: Booboonoo is quite unhappy at leaving his infant son, and recommends him strongly to the care of Talo by all that is sacred and religious; Nowfaho desires to be affectionately remembered to his wife; these are not sentiments that belong to gross and savage minds. As to Cacahoo, he certainly was not so much famed for his benevolence, as for his prodigious strength and great personal courage; yet still he was much beloved and respected; and several of the Englishmen were much indebted to him, as well as to the other two, for many acts of kindness.

Mr. Mariner heard the foregoing relation from Talo, and two or three others that were in the large canoe, and considers it strictly consonant with the truth.

The widows of those who were executed on the beach in the morning, and of those who were despatched at the small island in their way out to sea, petitioned Finow to grant them leave to perform the usual rites of burial in behalf of their deceased husbands, which the king readily acceded to: and they accomplished the ceremony with every mark of unfeigned sorrow and regret. When the last affectionate remembrances of Nowfaho were made to his widow, she appeared greatly moved; for, though she scarcely wept, her countenance betrayed marks of violent inward agitation: she retired to her house, and, arming herself with a spear and club, went about to seek for the other widows, who had lost their husbands in the same way, and urged them to take up arms, as she had done, and go forth to revenge their husbands' death, by destroying the wives of Finow, and his principal chiefs; finding, at length, that none of the others were willing to follow her example, she was obliged to give up the design altogether. It was suspected that Finow would have been very angry on hearing her intention, but, on the contrary, he praised it much, and approved of it, as being not only a meritorious act of bravery, but a convincing proof that her affection for her deceased husband was great and genuine.

After this transaction all the Vavaoo chiefs paid remarkable attention to Finow, not failing to send him frequent presents of cava, *gnatoo*, &c. and this they were the more anxious to do, as, being the richest men in the island, they were apprehensive that, in case their conduct displeased Finow, he might form another conspiracy against them, with a view to deprive them of their

possessions; for they now found by woful experience, that he was not a man to be trifled with, and that his honour was not safely to be trusted to.

The king now spent a considerable portion of his time in country excursions, for the purpose of shooting *calai*, of which sport a description has already been given. About this time a canoe was despatched to the Hapai islands, for the purpose of procuring a quantity of fish, several species being there found in much greater abundance than at Vavaoo, or, at least, there is a much better opportunity of catching them, owing to the greater number of reefs and shelves. With this canoe, a certain chief, named Mahe Boogoo, departed for Hapai, where he possessed a large property, on which he was desirous to reside for the future. He had also a plantation at Vavaoo, situated on the northern coast, about a mile and a half long, and half a mile broad, one end of which ran down close to the water's edge: this property he made a present of to the king. It will be proper to give a description of this plantation, because it includes, near the sea, the most romantic spot in all the Tonga islands; which constitutes the subject of many of their songs, and is a place of resort to the young and old of both sexes, who wish to enjoy, for a few hours, the luxury of romantic scenery; it is famous, also, for having been, at a former epoch, the scene of an enterprising action on the part of some young chiefs, who took refuge there from their adversaries, and obstinately held their position for six months.

It happens that nature has assembled in this spot, not only the wildest profusion of the vegetable kingdom, over which the lofty *toa* tree stands pre-eminent, but also objects of another description, overhanging rocks, hollow-sounding caverns, and steep precipices, calculated to give an aspect as bold and sublime as the imagination can well conceive, and constituting a species of scenery, which, in proportion as it is more rare, is more admired by the natives. To this retired spot you proceed along a road which runs through the whole length of the plantation, till you arrive at a thick wood of *tamanoo* and *toa* trees, situated on a very steep descent, down which the road becomes a narrow path, winding from side to side, and beset on either hand with the *mytle* and *jiále*, and other shrubs, planted by the liberal hand of nature, whose variegated flowers perfume the air with the most delightful aromatic fragrance; whilst, from the lofty branches of the trees, the ear is soothed with

the soft and plaintive voice of the wood-pigeon calling to his mate. Having proceeded with slow and lingering step along this winding path, for about five hundred yards, a flat plantation of cocoa-nut trees presents itself, through which, at a little distance, a beautiful prospect of the sea suddenly bursts upon the view. On each side a steep and lofty ridge of rocks, in the form of a cresent, extends into the water, forming a sort of bay. The ridge of rocks on the left hand are, for the most part, the highest, but, at the termination of that on the right, one, loftier than the rest, extends upwards to a great hieght, like the turret of some ancient battlement. On this rock in former times, as popular tradition records, a band of young chiefs, the heads of a conspiracy, took refuge from the rage of their adversaries, and held the place during six months;* it being quite inaccessible, except by one narrow path, exceedingly steep and dangerous, not wide enough to allow two persons to pass up abreast. This passage was, of course, perfectly under the command of those above, who, by rolling large stones down, could at any time, hurl destruction upon whomsoever might rashly attempt to ascend. Here they remained in security, as long as their stock of provisions lasted, and even when this was expended, they refused to yield, till famine and raging thirst had destroyed all but three, who, being tempted by a promise of pardon, gave themselves up to their adversaries. Scarcely was this done when they were taken before the king, who cruelly ordered them to be massacred in his presence. The number of those who died upon the rock were five, and they were buried on the spot: three of the graves are still very apparent: the other two are pointed out, but they are not in so distinct a state. The natives, now and then, ascend this rock, to enjoy the sublime beauty of the surrounding scenery, or to reflect on the fate of those rebellious men, who, so long ago, departed from the scene of public tumult, by dying in an unsuccessful attempt to change the order of things. Here the moral reflections of the natives are sometimes heard in the following strain: "Where now are those men who once held up their heads in defiance of their chiefs? where now is the proud boast of superiority? Their bodies lie here mingled with the dust, and their names are almost forgotten!†—But their souls! how are *they*

* They had supplied the place beforehand with *ma*, on which they lived during the whole time.

† The names of some of these chiefs are still known to a few of the old

affected? are they now the same ambitious spirits in Bolotoo, as they were once in Tonga, when they animated this silent dust which is now all that remains of them?—are they still the partizans of sedition, tumult, and war?—but no! in Bolotoo they are all gods, and see with a clear understanding what is right, without the folly of fighting!"

Such are the reflections of those who visit this spot and view the lonesome habitations of the dead; but it is not often that such visits are made, owing to the difficulty of the ascent, and the toil and trouble which it necessarily occasions. In the estimation of the romantic, however, this trouble is amply repaid by the rich and extensive scenery on every side, whilst the murmuring of the waves, breaking upon the rocks below, soothes the mind with a pleasing melancholy easier to be conceived than described. The effect which this works upon the minds of the natives will be more easily understood when we see a sample of their descriptive songs, which in language, like that of Ossian, are plaintive and pathetic. In the first place, however, it is necessary to state a few particulars relative to this romantic and diversified spot, that certain passages of the ensuing song may be better understood.

On the right of the wood of *tamanoo* trees there is another wood, consisting almost wholly of *toá* trees; here the natives frequently resort to rinse themselves with the fresh water found in the hollows, between the junctions of the large branches or limbs that come off immediately from the trunk, after having bathed themselves in the sea: for the salt water, without using such rinsing afterwards, is apt to produce, in hot climates, a cutaneous eruption: besides which, the fresh water washing prevents that uneasy sensation of heat in the skin, upon a little exertion, attended with a clamminess; and sometimes, on the contrary, with a profuse perspiration. Here also they plait flowers which they have gathered at Matawto, (about a mile farther along the beach,) which the women put round their necks or take home to the *mooa*, and present to their lovers or their friends, or to superior chiefs.

The following song is very often sung by them, or, to speak perhaps more correctly, is given in a sort of recitative by either sex; and in the Tonga language has neither rhymes nor regular measure,

matabooles, who have been at the pains of inquiring particulars from their fathers; but the cause in which they suffered is very imperfectly understood, and, no doubt, mixed up with a great deal of invention and surmise.

although some of their songs have both. It is perhaps a curious circumstance that love and war seldom form the subjects of their poetical compositions, but mostly scenery and moral reflections.

SONG.

Whilst we were talking of *Vaváoo toóa Lícoo*, the women said to us, let us repair to the back of the island to contemplate the setting sun: there let us listen to the warbling of the birds and the cooing of the wood-pigeon. We will gather flowers from the burying-place at *Matáwto*, and partake of refreshments prepared for us at *Lícoo O'në:* we will then bathe in the sea, and rinse ourselves in the *Váoo A'ca;* we will anoint our skins in the sun with sweet scented oil, and will plait in wreaths the flowers gathered at *Matáwto*. And now as we stand motionless on the eminence over *Ana Mănoo*, the whistling of the wind among the branches of the lofty *toa* shall fill us with a pleasing melancholy; or our minds shall be seized with astonishment as we behold the roaring surf below, endeavouring but in vain to tear away the firm rocks. Oh! how much happier shall we be thus employed, than when engaged in the troublesome and insipid affairs of life.

Now as night comes on, we must return to the *Moóa*:—but hark!—hear you not the sound of the mats?—they are practising a *bo-oóla** to be performed to-night on the *malái* at *Tanéa;* let us also go there. How will that scene of rejoicing call to our minds the many festivals held there, before *Vaváoo* was torn to pieces by war. Alas! how destructive is war!—Behold! how it has rendered the land productive of weeds, and opened untimely graves for departed heroes! Our chiefs can now no longer enjoy the sweet pleasure of wandering alone by moonlight in search of their mistresses: but let us banish sorrow from our hearts: since we are at war, we must think and act like the natives of *Fiji*, who first taught us this destructive art. Let us therefore enjoy the present time, for to-morrow perhaps or the next day we may die. We will dress ourselves with *chi coola*, and put bands of white *táppa* round our waists; we will plait thick wreaths of *jiale* for our heads, and prepare strings of *hooni* for our necks, that their whiteness may shew off the colour of our skins. Mark how the uncultivated spectators are profuse of their applause!—But now the dance is over: let us remain here to-night, and feast and be cheerful, and to-morrow we will depart for the *Mooa*. How troublesome are the young men, begging for our wreaths of flowers, while they say in their flattery, "See how charming these young girls look coming from *Lícoo!*—how beautiful are their skins, diffusing around a fragrance like the flowery precipice of *Mataloco:*"—Let us also visit *Lícoo;* we will depart to-morrow.

The beautiful plantation, of which the above song is partly descriptive, is famed for the great fertility of its fields: the liberal

* A kind of dance performed by torch-light.

hand of nature has there planted the bread-fruit and cocoa-nut trees in abundance ; the soil is also highly favourable for the cultivation of yams, which grow there larger than in most other places. The water which terminates it at one end is noted for the vast abundance of a peculiar fish which resort to the shores of Vavaoo about the month of July. This fish they call *Ooloo Caoo*, and is about the size of the common sprat, and of much the same shape and hue. The common people consider it a great delicacy, but there is considerable danger of being poisoned by eating them promiscuously, for here and there is found one which, on eating, produces the most alarming and sometimes the most fatal effects ;* and as there is no mark by which these poisonous ones may be known, it is always dangerous to eat of them, unless they be procured in the rocky bay of this plantation, where, they say, they never found any poisonous, and therefore partake of them without any reserve : the chiefs, however, seldom touch them, unless perhaps there is a scarcity of other fish. The time when they are best and in the greatest plenty is in the latter end of the month of July, when the natives flock to this plantation for the purpose of catching them, where having procured a quantity, they take them home to their families in baskets made of plaited leaves of the cocoa-nut tree.

Mahe Boogoo, the chief to whom this valuable piece of ground belonged, being about to go and reside at the Hapai islands, made a present of this delightful spot to the king. Mr. Mariner, having now nothing particular in which to employ himself, the war being at an end, begged of the king to give up this plantation to him, that he might amuse himself by seeing it properly cultivated : to this the king, after a little hesitation, consented ; when Mr. Mariner requested the farther favour that he might be exempt from all taxes, that no chief might despoil his plantation, under pretext of levying any species of contribution ; and this exemption he observed, would be no more than what was consistent with the Tonga custom, which exacts no contribution from foreigners, unless indeed it be upon some sacred occasion, as the ceremony of

* The symptoms produced are headach, nausea, vomiting, and diarrhœa, with violent pains in the bowels, to which death generally succeeds in the course of four or five hours. The only remedy they use (which very seldom succeeds) is to cause the patient to drink abundantly of water, or, what is considered still better, the milk of young cocoa-nuts.

*inách*i, &c. To this also the king gave his assent, upon mutual agreement, that the whole plantation was to be considered at Finow's service, as being the father and protector of Mr. Mariner, but that he would not take any thing nor trespass upon it in any way without Mr. Mariner's consent,who was to regulate every thing regarding it just as he pleased, and was henceforth to consider it as his property, together with all the persons who worked on it, consisting of thirteen men and eight women. To these the king gave orders they should pay the same attention and respect to Mr. Mariner as to himself or their former chief; he moreover informed the *matooa*, or overseer, that he had invested Mr. Mariner with full power to despatch any of them with the club that failed in their duty, or neglected in any respect to shew proper attention to their new master. To this, in the usual form, they all returned thanks to the king for the new chief he had been pleased to appoint over them, and expressed their hopes that they should never deserve punishment by any want of respect towards the "stranger chief." As soon as Mr. Mariner entered upon his new possessions, he gave orders to get ready a large bale of gnatoo, which he sent to Finow as a present.

About this time Mr. Mariner was very near being devoured by a shark. One of his servants that worked upon the plantation had laid pots about four feet deep in the water for the purpose of catching cray-fish, and Mr. Mariner one afternoon dived down to examine them, in hopes that he should be able to fulfil a promise he had made to Toobó mo Laképa the Prince's favorite wife (whose situation required a few indulgences) to bring her some of this sort of fish. The spot was just upon the purpendicular declivity of a shelf of rocks. Having come up to take breath with the intention of going down a second time, he saw with terror the dorsal fin of a shark gliding swiftly along the surface of the water directly towards him; he instantly clambered upon the reef and sprung on one side; in a moment after the deadly enemy, coming with impetuosity, rushed upon the shelf (in a foot and a half water) within a yard of him, and had some difficulty to get off again. As soon as he had recovered from his consternation, for at first he scarcely knew where he was, he quickly got off the reef, making very strong resolutions to avoid for the future a personal search after cray-fish in such situations.

About a month after this a canoe came from one of the neighbouring small islands, bringing intelligence that a large dead spermaceti whale had drifted on a reef off Vavaoo. Immediately all the chiefs ordered their canoes to be launched, that they might witness this unusual sight; and Mr. Mariner went along with them. They found the whale in a very bad state, half decayed, and sending forth no very agreeable odour: this however was a circumstance they did not much regard, their object being the teeth, of the substance of which they make a kind of necklace, by cutting it into smaller pieces each preserving the shape of a whale's tooth, from an inch to four inches long, having a hole in the broadest part, through which they are closely strung, and put round the neck; the largest being in front, and the others decreasing in size on each side, up to the back of the neck; so that, when drawn close, their pointed extremities spread out, and form a very agreeable ornament upon their brown skins, and is much prized by them, on account of its scarcity as well as beauty. This has given rise to the accounts which voyagers have given that they wear teeth round their necks, whereas they are only forms of teeth cut out of the tooth of the whale; and it is astonishing with what neatness they do this, making as little waste as would be possible to do with much better instruments than what they possess; which is nothing, in general, but a common shaped European chisel, or a piece of a saw, or in defect of these, a flattened nail rendered sharp: before they procured iron from European ships, they made use of a sharp stone. This kind of ivory they also use to inlay their clubs with, as well as their wooden pillows:* the high price set upon these ornaments will be exemplified in the following account, which Finow, on this occasion, gave to Mr. Mariner.

A short time after the revolt at Tonga, when Finow first became sovereign of Hapai and Vavaoo, news was brought him of a large dead whale being drifted on a reef, off a small island, inhabited only by one man and his wife; who had the cultivation of a small plantation there. Finow immediately sailed for this place, and finding the teeth taken from the whale, questioned the man about them, who thereupon went to his house, and taking down a basket from the roof presented it to him, but in it were only two teeth. The man protested that he put them all there, and knew nothing

* See page 101.

more about them ; and taxing his wife with having concealed them, she acknowledged that the had secreted one, and brought it to him, from a place in which no others were found ; but this she assured him was all she had taken. The man defended his innocence on the plea that the teeth would be of no use to him ; for being poor, he could not sell them for any thing else, since every chief who could afford to give their value would question his right to them and take them from him : and, for the same reason, he could not wear them. Finow was not satisfied with this plea, and being unable to make them confess by fair means, he threatened them both with death : the man still protesting his innocence, Finow ordered him to be immediately despatched with a club ; which being done, he again threatened the woman, and she as strongly protested her innocence : but when the club which had just ended the life of her husband was raised over her own head, she acknowledged that she had concealed another tooth, and accordingly brought it from a different place ; and being unable or unwilling to produce any more, she shared the same fate. Finow's conduct here seems very cruel ; but however, we are to place a great deal to the account of the state of society in which he lived ; and at the same time, we must consider that robbery is punished with death in other countries, as well as in Tonga. But what is most worthy of reflection is the strong hold which that ridiculous passion averice takes of the human mind, which sometimes disposes a man to suffer death rather than to part with what he cannot or will not ever make use of. Both the man and woman, in all probability, were guilty ; the woman certainly was ; and yet she could bear to see her husband sacrificed before her face rather than confess all she knew of the matter, and entreat mercy for him at least, if not for herself. The remainder of these teeth were discovered a long time afterwards, by the particular intervention (as the natives will have it) of the gods. A few years had elapsed, when there being occasion to build and consecrate a house to some god, on the island of Lefooga, it was taken into consideration what valuable article should be deposited beneath its foundation, according to the custom on such occasions. They were about to get ready a large bale of gnatoo for this purpose, when the inspired priest of the god declared it to be the wish of the divinity to have some whale's teeth ; and that there were several buried together on the small island just spoken of, in such a particular spot : which place being referred to and dug up,

the teeth were found in a perfect state. This discovery was most firmly and most piously believed to have been made by the sacred interposition of the god himself, who inspired his favourite priest with the requisite knowledge to make it.

In the Fiji islands, whales' teeth are held, if possible, in still greater estimation, for it would be dangerous there for a man, unless he be a great chief, and even then, if he were a foreigner, to be known to have a whale's tooth about him; the personal possession of such a valuable property would endanger his life; the axe, or the club, on some unlucky occasion, would deprive him of it for ever, and of his life too.

The whale of which we have been speaking as just found was, for the most part, in a very corrupted state; there were, however, some places where it was not quite so bad; and as whale's flesh was rather a novelty, (and as novelty is often a provocative of appetite) the lower orders managed to make a meal of it.

About this time a ship arrived off the north-west coast of Vavaoo. She proved to be the Hope, Captain Chase, of New York. When Mr. Mariner heard the agreeable intelligence of her arrival, he was with Finow at the small island of Ofoo, on the eastern coast of Vavaoo. He immediately asked the king leave to go on board, who very readily and very kindly gave his permission. Several matabooles were with him, one of whom whispered some thing to the king, which Mr. Mariner imagining to be prejudicial to himself, endeavoured to distract Finow's attention by repeatedly thanking him for his liberal conduct towards him, and expressing the grateful sense he entertained of his long continued friendship and protection; assuring him that he had no other wish to leave the islands but what was prompted by the natural desire of returning to his native country, and the bosom of his friends. In the mean time he very distinctly heard the king say to the mataboole, "but why should I keep him?" and shortly after, his order to a fisherman to get ready instantly a certain canoe, and paddle Mr. Mariner on board, removed from his mind a load of anxiety. He again and again thanked his benefactor; and, taking an affectionate leave of him, got into the canoe, and pushed off from the beach. There were three men to paddle, who after four or five hours hard pulling came up along-side the vessel. He saw upon the deck, Jeremiah Higgins, John Parish, and Hugh Williams. He hailed the ship; when the captain, or the mate, looked over the

quarter, and said, "We can't take you, young man: we have more hands than we know what to do with." Mr. Mariner could hardly believe the evidence of his senses;—not take him! when he saw three of his companions already on board. He began to expostulate:—"It is no use your saying any thing, we can't take you," replied the other. He then offered to procure whatever provisions the ship might want, but the unfeeling miscreant turned his back, and gave no answer. Thus, in one minute, from the elevation of hope, his soul sunk into despair; what to say—what to do, he knew not. Besides suffering the acute pain of disappointment, he found himself in a very awkard dilemma. If the natives knew that the captain had refused to take him, it would hurt his reputation greatly in their esteem, as they would look upon him to be a low-born *tooa*, without friends or consideration in his own country. During this time the men in the canoe were too much occupied in viewing the appearance of the ship, to pay much attention to him. Having at length a little recovered himself by resisting the disagreeable ideas that were crowding in upon his mind, he endeavoured to assume a cheerful countenance; and informed the men that unfortunately the ship was bound to a country as far from his, as his was from Tonga; and although the captain wished him to come on board, he had determined to remain at Vavaoo until some British ship should arrive. With feelings that almost choked his utterance he now ordered them to return to Ofoo. Every body wondered to see him return: his story however was readily believed; but it seemed strange that he had brought them no presents from on board. "What a number of axes he has got for us," said one ironically: "And what a heap of looking-glasses," said another. "Beads will now become quite common," said a third; "for Togi is going to give necklaces to all the girls in Vavaoo." These jokes were exceedingly mortifying, and nothing could be worse timed. He endeavoured to laugh at their humour; and by way of apology for his neglect, he told them he was so disappointed at not finding the ship bound for his own country, that he had forgotten to ask for some presents: and besides, that he knew she had very few of those things on board, as she came from a country where they were scarce. Finow endeavoured to console him for his disappointment, assuring him in the kindest manner that he should go by the next ship bound to his own country. Some women informed Mr. Mariner that the matabooles had endeavoured

to persuade Finow to retain him; but the king replied, that he and his companions had already suffered enough in having the ship taken from them, and being themselves kept so long from their native country, and that he did not think as the matabooles did, that it was the disposition of the Papalangis to return and take revenge!

Another month now elapsed without any important circumstance occurring, when there arrived from the Fiji islands four canoes, bringing a Tonga mataboole, named Cow Mooala and his retinue, who had been absent from Tonga many years; but a narrative of this person's adventures in foreign islands will best form a chapter of itself.

CHAPTER X.

Cow Mooala's narrative—His early residence at the Fiji islands—Is drifted to Fotoona on his return to Tonga—Particular customs of Fotoona—Arrives at Lotooma on his return to Fiji—Character of the people—Popular tale of two giants—Arrives at Navihi Levoo, one of the Fiji islands—Character of the people—Their cannibalism—Observations—Sails for the island of Pau, the most important of the Fiji islands; its traffic—Account of an European vessel wrecked there—Anecdote of a gigantic lizard, (probably a crocodile) which did much mischief at a neighbouring isle; stratagem used to destroy it—Farther account of Pau—Description of several customs of the Fiji islands—Description of the island of Chichia, and its strong fortress; some account of its war with Pau—Description of a cannibal feast—Feast given by Finow on Cow Mooala's return to Tonga.

COW MOOALA went out to the Fiji islands with a number of young men, for the sake of an excursion, and to mingle in the wars of those people; sometimes at one island, sometimes at another, from the same motives probably as actuated Tooi Hala Fatai.* After having been absent about two years he set sail on his return home, and having arrived within sight of Vavaoo, the wind became unfavourable to land, and the sea running very high, he was obliged to change his course, and make for Hamoa, (the Navigator's islands;) but the wind soon increasing to a heavy gale, drifted him to the island of Fotoona, situated to the north-west of Hamoa. As soon as the natives of this place observed his approach, a number of small canoes (for they were not in possession of sailing canoes) came from the shore to meet him; and, consistently with the laws and customs of the island, took possession of his canoe, and all his property. It forms an important part of the religion of this island to consider every thing that arrives there, whether of great or little value, as the property of their gods; no matter whether it be a large canoe, or a log of wood. It is first offered to the gods by

* See page 70.

the priest, with an appropriate address,* and is afterwards shared out among the chiefs. This spoliation is believed to be necessary for the welfare of the country ; lest the gods should send a sickness among them, and cut them off, for infringing upon this great doctrine of their religion. This seems a very arbitrary law, and likely to have been invented for the purpose of plundering strangers, under the mask of religion ; this, however, is not absolutely the case ; for although they strip all strangers, without distinction, that come within their power, yet in return they fit them out with other canoes, (entirely at the expense of the chiefs who shared the plunder ;) and supply them with so much of the produce of the island as may be necessary to support them in their way home ; together with presents of their *gnatoo*, mats, tortoise-shell, &c. : and withal behave very kindly : but not one single article that has been taken from them, however small the value, is again returned, even with the most earnest entreaty. Cow Mooala's canoe was laden with sandal wood,† esteemed a very rich commodity at Tonga, but not one splinter of it was ever returned to him ; although the natives of Fotoona could make no use of it, not having adopted the practice of oiling themselves. His canoe was dragged on shore, broken to pieces, and offered up to the gods ; afterwards the planks were shared out among the chiefs, who devoted them to the purpose of building smaller canoes, one large canoe making four small ones. They seem to have no inclination to visit distant islands, and never therefore build large canoes for themselves ; and consequently have no personal knowledge of any country but their own, except a few individuals among them, who have gone away with strangers from motives of curiosity, in large canoes built for the purpose.

* This is the method of making offerings to the gods in Tonga ; and, as Cow Mooala made no mention of any thing particular in this ceremony, among the people of Fotoona, it is presumed to be conducted in the same way.

† Sandal wood is of the growth of one of the Fiji islands, called Pau, and of only one spot upon this island, called Vooía. It has, indeed, been planted upon other of the Fiji islands, but without coming to any state of perfection. It has also been transplanted to the Tonga islands, but with as little success : for the wood thus produced possesses little or no scent, and consequently is unfit for their purpose, viz. to perfume the oil with which they anoint themselves.

Cow Mooala described their method of fighting, (for it appears they cannot do without civil wars) which is conducted, according to his account, in two different modes, that is to say, with spears and with shark's teeth. When a man pierces his enemy with a pike, he endeavours to lift him up from the ground on one end of it, or if opportunity will allow, he calls some of his comrades to his assistance, who thrusting their pikes also into him, they lift him high in the air, and carry him in triumph. The mode of fighting with shark's teeth is as follows : the teeth being fixed in three rows on the palm and fingers of a species of glove made of the plaited bark of the *heábo*, and both hands being armed in this manner, every man endeavours to come to a close scuffle with his antagonist, and to tear open his bowels with these horrid weapons. The supreme chief in Cow Mooala's time was a man of remarkable bodily strength, and was always accustomed to fight with this sort of gauntlet in preference to the pike, not however to tear open the bowels of his enemy, but merely to catch a firmer hold of him whilst he threw him on his face ; he would then place his foot upon the small of his back, and, seizing fast hold of the hair of his head, so bend his spine as to break it : with little men or boys, however, he would not take so much trouble, but laying them across his knee, as one would a stick, break their backs without farther ceremony ! By way of defence from the pikes of their adversaries, they wear on the left side a species of armour made of the husk of the cocoa-nut plaited thick, and stuffed and quilted on the inside with the loose husk, picked fine : this reaches from the axilla down to the hip. Their wars generally originate in quarrels about hereditary right, or the exaction of tribute.

Some time before Cow Mooala arrived, an European vessel, according to their description, (or an American) came to an anchor there. The natives as usual put off in their canoes, with a view to take possession of her according to the authority with which they were invested by the gods. The crew readily allowed them to come on board, supposing them to be governed by the usual spirit of curiosity ; but shewed very strong symptoms of opposition when they began, without ceremony, to plunder, and opened such peals of thunder on them that they were obliged to jump overboard and swim to their canoes with all expedition, sustaining the loss of forty men. If this account be true, it would argue that they had not seen a ship before, or they certainly, would have

known her power, and not have made such an attempt. There is no ascertaining the point of time when this happened, for the natives keep no account of years, much less of months.

Mr. Mariner does not know how long Cow Mooala remained at Fotoona, but it must have been at least a twelvemonth, to have afforded him time to build another large canoe fit for his voyage: which having at length accomplished, he again set sail with presents of gnatoo, mats, &c. and a sufficient quantity of provisions for his voyage, and directed his course for the Fiji islands, for the purpose of laying in another cargo of sandal wood. He had now on board thirty-five of his own people, including fourteen or fifteen Tonga women, besides whom he had four male natives of Fotoona, who begged to go with him that they might visit distant countries. In his way he touched at the island of Lotooma (about a day's sail from Fotoona,) a place noted for the peaceable disposition of the inhabitants, and where he was received with an uncommon degree of respect. As they were little accustomed to the appearance of strangers, they were greatly surprised at the sight of so large a canoe, and considered this chief and his men as hotooas (gods) or superior beings, and would not suffer them to land, till they had spread on the ground a large roll of *gnatoo*, which extended about fifty yards, reaching from the shore to the house prepared for them. At this island Cow Mooala remained but a short time: during his stay, however, the natives treated him with very great respect, and took him to see some bones which were supposed to have belonged once to an immense giant; about whom they relate a marvellous account, which is current at Tonga as well as at Lotooma.

"At a period before men of common stature lived at Tonga, two enormous giants resided there, who happening on some occasion to offend their god, he punished them by causing a scarcity on all the Tonga islands, which obliged them to go and seek food elsewhere. As they were vastly above the ordinary size of the sons of men now-a-days, they were able, with the greatest imaginable ease, to stride from one island to another, provided the distance was not more than about a couple of miles; at all events their stature enabled them to wade through the sea without danger, the water in general not coming higher than their knees, and in the deepest places not higher than their hips. Thus situated, no alternative was left them but to splash through the water in search

of a more plentiful soil. At length they came in sight of the island of Lotooma, and viewing it at a distance with hungry eyes, one of them bethought himself that if this small island was ever so fruitful it could not supply more food than would be sufficient for himself at one meal; he resolved therefore wisely, out of pure consideration for his own stomach, to make an end of his companion: this he accordingly did, but by what means, whether by drowning him, strangling him, or giving him a blow on the head, tradition does not say. When he arrived at Lotooma he was no doubt very hungry, but at the same time he felt himself so sleepy that he was resolved to lie down and take a nap, particularly as night was fast approaching, and to satisfy his hunger the next morning: and very lucky it was for the poor natives that he did so, (for it appears this island was inhabited at that time.) He accordingly made a pillow of the island of Lotooma, and not choosing to lie in the water, he stretched his legs (for so the story goes) over to the island of Fotoona, making a sort of bridge from one place to the other. By and by he snored to such a degree that both islands, particularly Lotooma, were shaken as if by an earthquake, so as greatly to disturb the peaceable inhabitants. The people of the latter island being roused from their slumbers were greatly alarmed, and well they might be, at this unseasonable and extraordinary noise. Having repaired to the place where his head lay, and discovering that it was an immense gigantic being fast asleep, they held a consultation what was best to be done; and came at length to a resolution of killing him, if possible, before he awoke, lest he might eat them all up. With this intention every man armed himself with an axe, and at a signal given they all struck his head at the same moment; up started the giant with a tremendous roar, and recovering his feet he stood aloft on the island of Lotooma, but being stunned with the blows, he staggered and fell again, with his head and body in the sea, and being unable to recover himself, he was drowned, his feet remaining upon dry land; and thus the great enemy was destroyed."

As a proof of these facts they shew two enormous bones, which, as they say, belonged to this giant, and the natives in general believe it. The people of Tonga, however, are not quite so credulous with respect to this story, which they generally tell in a jocose way. Mr. Mariner asked Cow Mooala what sort of bones they were; he replied that they were enormously large, he could

not well describe their shape,—that he was sure they were bones, though they were not at all like any human bones, and he supposed they must have belonged to some fish. To any new comer from Lotooma the first question is, "have you seen the giant's bones ?" But it would appear that communications with Lotooma were not very frequent, since the inhabitants made so sad a mistake as to think Cow Mooala and his followers gods.

Cow Mooala shortly took his departure from Lotooma, with three of the native women on board, in addition to his other followers, and sailed for the Fiji islands. Owing to the wind he deviated a little from his course, but at length arrived safe at Navihi Levoo, (as the natives call it, meaning large Fiji: the word Navihi is corrupted by the Tonga people to Fiji,) one of the Fiji islands, to the north-west. Here Cow Mooala took up his residence with the chief of the island, where he remained a considerable length of time, assisting in the war with other islands. The inhabitants of Navihi Levoo are much more ferocious than those of most of the other Fiji islands; this, however, is not stated merely upon the authority of Cow Mooala, who occasionally was apt to exaggerate a little, as will by and by be seen, but upon that of Mr. Mariner, who frequently saw and conversed with some of its natives, as well as with those of the other islands, who were at Tonga in his time; besides which he has since been at Pau, one of the Fiji islands, and consequently is able to form some judgment. The inhabitants of Navihi Levoo are not only more ferocious, but they are much better skilled in war than those of the other islands, and are therefore much dreaded by them: to give themselves a fiercer appearance, they bore a hole through the soft part of the septum of the nose, through which, in time of war, they stick a couple of feathers, nine or twelve inches long, which spread out over each side of the face, like immense mustaches, giving them a very formidable appearance. The worst feature of their barbarism is the horrible practice of eating human flesh, which they carry to a greater extent than any of the other Fiji people. The chief of the island was reported to have a remarkable appetite in this way, we must not take him therefore as a sample for the rest; for he was not in the habit of sacrificing his prisoners immediately, (finding them perhaps too tough for his delicate stomach,) but of actually ordering them to be operated on, and put in such a state as to get both fat and tender, afterwards to be killed as he might want them. The

hands and feet, particularly the latter, are considered the choicest parts.

It may here be remarked, that cannibalism is more or less practised on all the Fiji islands, and has its origin, no doubt, in the constant wars in which the people are engaged: not that war among savage nations universally gives occasion to so horrid a custom, (for indeed we have many instances to the contrary;) but in those uncultivated nations, where a spirit of national hatred and thirst of revenge, on some extraordinary occasions, run very high, it appears to be an instinct of uncultivated nature, to crown the catastrophe by a feast at which civilized humanity revolts,* particularly where a scarcity of provisions exists at the same time. At the Fiji islands war and devastation are much more frequent than at the Tonga islands, consequently scarcity is also much more frequent, and cannibalism accordingly much more practised. The island of Navihi Levoo is more troubled by intestine war than the other Fiji islands, and the people are greater cannibals. At the Tonga islands in particular, it may be remarked, that the island of Tonga (properly so called) is constantly in a state of war, and scarcity consequently is much more common there than at Vavaoo and the Hapai islands, and cannibalism, therefore, much less shuddered at. At the island of Tonga, indeed, this inhuman habit is by no means so general as at the Fiji islands, but then it has not been the scene of warfare for more than about twenty years, whereas the latter nation has been familiar, more or less, with this scourge of the human race, from time immemorial.

Now we are upon this subject, we may mention, that at Tonga, the natives report that some time before Mr. Mariner's arrival among them, an European ship touched there, the boat of which, on landing near Mafanga, had a quarrel with some of the natives,

* Mr. Mariner had from good authority a circumstance that may be mentioned here as illustrative of the point in question. A certain man at Tonga had a violent hatred to another, whom he sought an opportunity of killing in battle; at length he succeeded: and, cutting open the body, dissected off the liver, and took it home to his house. He tied the liver up in a piece of *gnatoo*, and whenever he wanted to drink water or cocoa-nut milk, he would dip it in, and then squeezing out some of the juice into his beverage, drink it off to satisfy his revenge: this fact was universally known and spoken of, but with much disgust. The cause of his enmity was the ill usuage which his wife had received on being taken prisoner by the other. Mr. Mariner knew the man.

in consequence of which, three of her crew were killed and dragged up the country. These the natives embowelled and dressed the same as pork, and several ate heartily of them; but shortly afterwards they were all taken very ill, being attacked with nausea and vomiting to a violent degree, and three of them actually died. Some of the natives attributed this circumstance to an unwholesome quality in white man's flesh, others to the superior power of the gods of England, in the way of revenge for killing white men. They were strongly corroborated in their opinion of the superiority of the gods of England, by the circumstance that almost every man who had been actively concerned in the conspiracy against the Port au Prince happened either to be killed in battle or to die of disease, during the time Mr. Mariner remained at these islands; and they would often question him whether it were not owing to the interference of the English gods as a punishment; to which he always answered them in the affirmative, with a view to his own safety, and to inspire them with respect for the invisible powers, which, according to their notions, presided over the welfare of England and of Englishmen. Some of the natives, in joke, used to say, that they would kill Mr. Mariner, to see if the hotooas (gods) of England would revenge his death, alleging their disbelief in the unsolicted agency of the English hotooas, and their opinion rather that Mr. Mariner himself had been the cause of their death by his prayers, soliciting his gods to revenge the death of his countrymen. This, however, was a notion chiefly of the lower orders: the higher classes were of opinion, that the hotooas of England operated of their own accord, without any intervention or prayer. Finow was strongly of this opinion, observing that it was but fair to suppose that, in the same proportion as the white men were superior to them in knowledge, so were the hotooas of white men superior to their hotooas in divine power. But to return from this digression.

Cow Mooala, after remaining a considerable time at Navihi Levoo, sailed with his people for Tacownove, which is a district on the western side of Pau, the largest of the Fiji islands. Pau is much resorted to by American vessels, and vessels from Port Jackson, for sandal-wood, which grows to perfection only at a certain part of the island, called Vooía. The principal market for this article is China; and the demand for it is so great, in proportion to the smallness of the place which produces it, that it is now

growing scarce, and, consequently, dearer. Formerly they would give a considerable quantity for a few nails, but now they demand axes and chisels, and those, too, of the best quality, for they have gradually become judges of such things: whale's teeth are also given in exchange for it. The chiefs of the Fiji islands very seldom oil themselves, and, consequently, require very little of this wood, the principal use of it being to scent the oil. The natives of the Tonga islands, however, who require a considerable quantity of it for the above purpose, complain heavily of its scarcity; and what renders the matter still worse for them, is, that the Fiji people, demanding a greater number of axes and chisels for a given quantity of the wood, these implements are growing very scarce at the Tonga islands, and plentiful at Fiji. Before the Tonga people acquired iron implements, they usually gave whale's teeth, gnatoo, mats for sails, and platt; but whale's teeth are exceedingly scarce, and the other articles are too bulky for ready exportation. The *sting* of the fish called sting-ray was also occasionally given, but these *stings*, which they use for the points of spears, are by no means plentiful. This fish is found in the greatest quantity at an island called Ooea, which lies about mid-way between Vavaoo and Hamoa. Another article of exchange is a peculiar species of shell, which they find only at Vavaoo, and is also scarce. It has already been remarked that the sandal-wood tree will not bear to be transplanted to Tonga.

During the time Cow Mooala was at Pau, a vessel was wrecked on a reef off that island. All the crew, except a couple, perished. The wreck was taken possession of by the natives; they got out of her a number of dollars, and a quantity of muslins, with some other East India commodities. From these circumstances it would appear that she was an American smuggler on her return from Peru, with part of her original cargo undisposed of. One of the men was afterwards killed in a quarrel with the other. Mr. Mariner could not learn the name of the vessel.

The people of Pau gave Cow Mooala an account of an *enormous lizard*, which they supposed must have come from Bolotoo, and sent by the gods. They stated that, late one evening, a canoe put in at a neighbouring small island, to remain there for the night, being on her way to some more distant island. The weather being very hot, and the crew much fatigued, they resolved to sleep out the night upon the open beach. When they had been asleep some

time, they were awakened on a sudden by the loud cries of one of their companions; starting up, they observed by the light of the moon, with the utmost astonishment, a prodigious lizard (as they termed it,) plunge into the water. At this they were greatly alarmed, and, missing a man, they went farther up the country for safety. Early in the morning, one of them (a young lad) went into the sea to bathe, and was also snatched away by the monster. The whole island was soon in a state of alarm; every body, on hearing the news, flocked to the beach, but no lizard was to be seen. In the course of the day, they who belonged to the canoe took their departure. A few days elapsed, during which the prodigy was no where to be found, and they supposed it was gone away altogether, imagining it to have been a visitation from a god for some crime they had committed. One evening, however, while a woman was washing some *talo* root in a salt water lake, about a quarter of a mile from the beach, surrounded by thick rushes, the monster suddenly made his appearance, and, seizing the unfortunate woman, plunged with her into the lake. The people of the neighbouring houses having given the alarm, all the inhabitants of the island were soon up in arms, and, running to the spot, uttered loud exclamations, and threw stones and various things into the lake; in consequence of which, the animal, being disturbed, rushed out, and made towards the sea, pursued by a number of men, who threw spears at him; but these were of no avail, his hard scales proved impenetrable to such weapons, and this circumstance, filling them with increased alarm and wonder, made them dreadfully afraid of him, and confirmed them in the opinion that it must be a god, for they saw him escape unhurt into the sea. In this way he had destroyed nine people at different places, partly on this island, and partly on another small island, close in the neighbourhood, when an old man, who had observed that he came on shore every morning at one particular place near the lake, in which he afterwards concealed himself, boldly devised a method to destroy him. Between the beach and the lake was a large *fehi* tree; and the old man's plan was this:—to procure a long rope, and, passing it over a strong branch of this tree, to let one end, at which there was a running noose, hang near the ground, whilst the other end was to be in the possession of about fourteen or fifteen strong men, concealed at a little distance in high grass. The old man, who was a staunch warrior, and well fitted for such a perilous task, having

engaged the solemn promise of his confederates to act their parts with steadiness and fidelity, undertook to walk about on the beach at the time the monster was to be expected, and, at his approach, to recede behind the noose, through which the animal must necessarily pass his head to lay hold of him; at which moment he would call out to them to pull the rope, and noose him tight. Matters being thus adjusted, the expected enemy made his appearance, and ran towards the old man, who took his station behind the noose, and, the moment the animal put his jaws through it, he sprang back, and gave the appointed signal; instantly the cord was drawn tight, and their prey was caught with his head and one paw through the noose; they soon secured the rope, and, running up, beat him about the head, and pierced him wherever they could, till, at length, after much hard work, they killed him. When their toil was over, the first thing they thought of (for these people have a strange genius) was, to try if he was good to eat: they accordingly cut him up, and, selecting those parts which they thought the tenderest, they baked a sufficient quantity, and, finding it very good, made a hearty meal. Cow Mooala saw the bones of this animal, from the description of which, as well as what he had heard concerning the living animal, Mr. Mariner supposes that it must have been a crocodile, that, by some accident, had made its way from the East Indies: and, as it was the first animal of the kind the natives had ever seen, or ever heard of, we need not wonder that they supposed it to be a supernatural lizard, sent by the gods from Bolotoo, as a punishment for their offences.

Pau is decidedly the largest of the Fiji islands, and much larger than Vavaoo: but Cow Mooala gave an exaggerated account of its size, describing it to be so large, that many of the people in its interior had never seen the sea, owing to their distance from it; and that the people living on the mountains, and who constantly resided there to avoid the frequent wars and disturbances on the plains below, very seldom came down; and when they did, and saw fish for the first time, would not believe but what they were hotooas, (gods) and wondered very much to see people eat them. The mountains on the western side, called Tacownove, are the highest. On the base of one of these mountains are two hot springs, situated near together, at which a neighbouring garrison generally boil their yams and plantains, by putting them into a vessel with

holes in the side, and suffering the boiling water to pass through it.*

The natives of the Fiji islands are much more curly headed than those of the Tonga islands; and all of them, both men and women, powder their hair with the ashes of the bread-fruit leaf, or with powdered lime, prepared from the coral, or else with soot collected from the smoke of the *tooi-tooi*. The pulverized lime is only worn now and then with a view to stiffen their hair, which it does remarkably well. In using either of these substances, they plentifully diffuse it through water, in which they dip their heads; and when the hair is dry they dip again, repeating this operation three or four times: the hair becoming now replete with the powder, when quite dry they work it up with great care and attention, occupying three or four hours in frizzing it out with a sort of comb, to a considerable distance from the head, resembling an immense wig, from four to nine inches thick, being raised equally from the head, at the top, back and sides. Like the Tonga people, they generally go bareheaded; but to preserve this fine head-dress from being injured by the dews of the night, they usually cover it with about a square yard of white *gnatoo*, beaten out very fine, so as to appear the more light and elegant; and this is quite sufficient to keep off the moisture: they tie it on with remarkable neatness.

At the Fiji islands the boys and girls go quite naked, the girls till they are about ten years old, the boys till they are about fourteen: after which periods the girls wear the usual dress of the women, which consists merely in a sort of circular apron, about a foot or fourteen inches broad, worn quite round the waist: when they grow old, it is increased to about a foot and a half in breadth. At the age of fourteen the boy begins to wear the *mahi*, or usual dress of the men, which has been accurately described by Captain Cook, as seen by him at the Sandwich islands, where they use the same, though at the Fiji islands it is of much greater length, being wrapped round the body many times: one end of it passes between the legs, so as to represent, when adjusted, what in surgery is called a T bandage.†

* Jeremiah Higgins, who was at these islands thirteen weeks saw the steam arising from these springs, but he had not an opportunity of approaching the spot.

† At these islands they perform circumcision at fourteen years of age, after

Children are married by their parents (or rather betrothed to each other) when they are three or four years old. This circumstance gives rise to the complaint usually made by the natives of Tonga who visit Fiji, that they can find no woman but who is under the protection of a jealous husband. This Cow Mooala sadly complained of; and it leads us to the inference, that the women there are very faithful to their husbands. A man may have several wives; but the greatest chief, that is, she who is of the best family, is the principal wife; and in respect to her,—if her husband die first, she must be strangled on the day of his death, and afterwards buried with him. Mr. Mariner knows this fact from what happened at Vavaoo, a short time after the peace with Toe Oomoo; and as it was not mentioned at that time, the present is a fit opportunity to relate it. Among Finow's followers, there was a certain chief, a native of Fiji, who about that period fell ill and died: his wife, who was also a native of Fiji, in accordance with the religious notions in which she had been brought up, considered it a breach of duty to outlive him; she therefore desired to be strangled. All her Tonga friends endeavoured to dissuade her from what appeared to them so unnecessary and useless an act; but no! she was determined, she said, to fulfil her duty, in defect of which she should never be happy in her mind,—the hotooas of Fiji would punish her; and thus, by living, she should only incur fresh miseries. Her friends, finding all remonstrances in vain, allowed her to do as she pleased: she accordingly laid herself down on the ground, by the side of her deceased husband, with her face upwards; and desiring a couple of Fiji men to perform their duty, they put a band of *gnatoo* round her neck, and pulling at each end, soon ended her existence.* In the evening they were buried together in the same grave, in a sitting posture, according to the Fiji custom. Mr. Mariner happened not to be present when she was strangled, but arrived in time to see them buried, and to hear the account of the recent event from those who had been eye-witnesses.

the Judaic method, i. e. by drawing forward the præputium, and cutting off a section. At the Tonga islands they only make a longitudinal incision of the upper part of the præputium.

* It used to be the custom at Tonga, when the divine chief, Tooitonga, died, to strangle his chief wife; but this absurd practice was left off during Mr. Mariner's time.

Both sexes at the Fiji islands adopt the custom of making an incision in the lobe of each ear, and introducing a piece, about an inch long, of the mid-rib of the plantain leaf, to keep it distended: when healed, they introduce a thicker piece, and afterwards a still larger piece of the wood of the tree itself, so as to cause the lobe of the ear to spread and hang down considerably. This practice, as it is considered ornamental, the women carry to a much greater extent than the men; and at length introduce such large pieces, that the lobe of the ear hangs down almost as low as the shoulder, the opening thus made being about ten inches in circumference. Frequently, by overstretching the lobe, it splits; and there are many women seen with it hanging down in two slips! Their skins are by no means so smooth and sleek as those of the Tonga people, owing, probably, to the circumstance of their not oiling themselves.

The gods are consulted in much the same way as at Tonga: there are, indeed, some few trifling differences in the ceremony, but these Mr. Mariner is not sufficiently acquainted with to state accurately: although he was afterwards at Pau, he had not an opportunity of seeing this ceremony.

Close to Pau lies a very small island, called Chichia, which is in itself a fortress almost impregnable. The nearest part is not more than a hundred yards from Pau; and, at low water, joins it by a ridge of sand. At the place where this ridge joins Chichia, there is a high rock, almost perforated by nature, and which art has rendered completely so. This rock is converted into a strong fortress, commanding the whole island, which, indeed, is rendered inaccessible in every part, by a heavy surf and dangerous rocks, except just to the left of the large rock, and that part is defended by a high fencing. On this small but strong island several natives of Tonga resided, for the chief was partial to them, because his wife was a native of that place; he therefore readily admitted Cow Mooala and his men to come also and reside with him. Cow Mooala took an active part with the chief of Chichia in his war against the people of Pau.

This war had been kept up for a long time, the people of Chichia constantly committing depredations on the people of Pau, without these being at all able to retaliate. From time to time they had taken a great number of prisoners, which were kept apart for a purpose directly to be mentioned. A few days

before the period that Cow Mooala had fixed on for his return to Vavaoo, the chief of Chichia made a sortie from his strong hold, and gave a general battle to the people of Pau. The men of Chichia were victorious, and returned in triumph to their little island. The chief, elated by these victories, resolved now to have an extraordinary feast before the departure of Cow Mooala. On the following day, therefore, a grand warlike dance was perfomed by the men, with bracelets of fringed bark under their knees, and of shells round their arms. Their bodies and faces were painted with various configurations, in black and yellow, producing, no doubt, a strange appearance. Each man was armed with a club and spear; and, thus equipped, the whole body of them exhibited various warlike attitudes, such as throwing the spear, striking with the club, &c.—shouting and singing alternately. When they had finished their dancing, they sat down to drink cava; after which the chief gave orders to his cooks to bring forward the feast: immediately they advanced two and two, each couple bearing on their shoulders a basket, in which was the body of a man barbacued like a hog. The bodies were placed before the chief, who was seated at the head of his company, on a large green. When all these victims were placed on the ground, hogs were brought in like manner; after that, baskets of yams, on each of which was a baked fowl. These being deposited in like manner, the number of *dishes* were counted, and announced aloud to the chief, when there appeared to be two hundred human bodies, two hundred hogs, two hundred baskets of yams, and a like number of fowls. The provisions were then divided into various portions, and each declared to be the portion of such a god; after which they were given to the care of as many principal chiefs, who shared them out to all their dependants, so that every man and woman in the island had a portion of each of these articles, whether they chose to eat them or not.

It would be perhaps increasing the horror of this picture beyond the truth to state that every person present partook of human flesh: these unfortunate victims were sacrificed and cooked more for a matter of form, probably, than any thing else; but it must be confessed that the chiefs, warriors, and more ferocious part of the company, partook of this inhuman diet, and several of them feasted on it. Such, at least, was the account of Cow Mooala; and Mr. Mariner has too much reason to think it true, because he af-

terwards heard the same account from several of the natives of Chichia who visited Tonga.

A few days afterwards Cow Mooala set sail for Vavaoo, where he arrived safe with about fifty attendants, as formerly noted, consisting of Tonga people, natives of Fiji, and others. As soon as his arrival was made known to Finow, he issued orders to the owners of the different plantations of Vavaoo to bring to the *maláai* at Neáfoo whatever they could afford, as presents to Cow Mooala and his companions.*

On this occasion there were wrestling, fighting with clubs, cava drinking, &c., as formerly described. It must be remarked, however, that when these great exhibitions of wrestling and fighting are shown on account of the arrival of visitors or persons who have been long absent, it is customary for the new comers to be challenged by any one or every one of the island who chooses, so that in the end they are pretty certain of getting a thorough beating. No man, however, is obliged to accept the challenge, nor is it thought dishonourable to refuse it: in short, as they merely beat one another in a friendly way, it is considered a sport for general entertainment, in which any man may take an active part, if he feels himself at all so disposed. In these encounters they frequently get their arms broken; but this gives no one any concern, scarcely even the party who suffers, who immediately gets it set by any one in the company, (and they are all tolerably expert at this from frequent practice,) and bound up with bandages of *gnatoo*, using splints made from the cocoa-nut tree.

* It is always customary to make presents in this way to any newly arrived party, particularly to persons much respected, as was Cow Mooala, or who have been long absent.

CHAPTER XI.

Arrival of a canoe from the island of Tonga, bringing a chief and two young matabooles, with a petition from Toobo Malohi: they give an account of the late transactions there, viz. Teoo Cava, chief of Hihifo, being joined by the chiefs and men that formerly belonged to Nioocalofa, makes an attack on the fortress of Noókoo Noókoo, and takes it; the enemy return in the night, and set fire to it—Teoo Cava, making his escape, is stopped and killed by a Fiji islander—Conduct of Ata in defence of Hihifo, and the bravery of Máccapápa—Grief of Teoo Cava's widows for his loss—Reference to an anecdote in the Missionary voyage respecting Eliza Mosey (note)—Petition of Toobó Malóhi and his chiefs to Finow: their reception by him, and ceremony of pardon—Toobo Malohi's conversation with Finow, and his ultimate departure for the Hapai islands.

SOON after Cow Mooala's arrival from the Fiji islands, Finow received intelligence from Toobo Toa (chief of the Hapai islands) that a canoe had arrived at Lefooga, from the island of Tonga, with a chief, and two young matabooles. They came to petition Finow for pardon, in behalf of a great chief, named Toobó Malohi, elder brother of Toobo Toa, who had been long resident at the island of Tonga, and had defended the cause of Finow's enemies. As this chief brought very interesting information of all the recent events at the island of Tonga, we shall give an account of these transactions in the order in which they happened, and conclude with the ceremony of pardon, granted by Finow to Toobo Malohi and his followers.

The reader will recollect, perfectly well, the fortress of Nioocalofa, on the island of Tonga, which Finow besieged with the four carronades, and afterwards burnt to the ground, with great slaughter of the garrison. Toobo Malohi was chief of this fortress at the time; and in consequence of Finow's vigorous attack, he left it, with such of his followers as could save themselves, and fled up the country, to seek refuge in some other fortress. This chief had all along been unfortunate: at the time of the great revolution of Tonga, and the early success of Finow, he had fled

to the Fiji islands with his followers, and had resided there some time; gaining experience in the art of war. On his return to Tonga, he built the fortress of Nioocalofa: from which he was afterwards driven by Finow, as just related: he next took refuge in some other fortress: from which, owing to the jealousy of the chief, or some other cause, he was obliged to depart, and seek shelter in a third; from whence he was driven by some untoward circumstance; and thus he became, in fact, quite a refugee; nobody being willing to receive him in a sincere and friendly way: till at length, however, he considered himself to have found a permanent asylum in the fortress of Hihifo, with Teoo Cava, the chief who had made Finow a present of the extraordinary well trained bird. Teoo Cava received him and his followers in a very cordial manner, considering them a great acquisition to his strength; for they had the reputation of being all great warriors, well schooled in the military practices of Fiji.

Teoo Cava, at length finding that no enemy thought proper to attack him, resolved to lay siege to the garrison of Nookoo Nookoo: he was successful in his attack, and took it with an inconsiderable loss of men. This being done, he determined, contrary to the advice of his matabooles, to garrison both fortresses. The reason the matabooles gave for the impolicy of this conduct, was the readiness with which the enemy made their retreat; which they thought argued their intentions of returning speedily, with fresh strength. Ambition, and desire of larger possessions, blinding him, however, to his own proper interests, he neglected sage counsel; and, dividing his forces, reserved the choicest half for his own personal safety in the garrison of Nookoo Nookoo, and commissioned the rest to defend Hihifo. He had with him Toobo Malohi and his warriors. In the course of the following night, the enemy came down again, and made a desperate attack upon them; having resolved to burn the place to the ground, they had appointed four hundred men to effect their purpose, each of whom was armed with a spear, and a lighted torch fixed at about a foot from the point of it. At a signal every man threw his flaming weapon at the fencing, or into the garrison, and, by the aid of this new invention, the place was set fire to, in several points at once. The besieged, with the view of rendering themselves more secure, had removed all the draw-bridges over the dry ditch round the fencing, except one; there was no ready means of escape, there-

fore, from the conflagration, which soon spread far and wide, except by one narrow path: hundreds consequently were compelled to leap into the ditch, the sides of which were too steep to climb. Among these was Teoo Cava, who, with several other great chiefs and warriors, managed to get out, by climbing up the backs of those whose fidelity prompted them to lend their superiors this friendly assistance at the utmost peril of their own lives. Teoo Cava, having thus got out of the ditch, was making the best of his way unarmed to Hihifo, when he was met by a native of Fiji, belonging to the enemy's party, who gave him the watch-word, which he was unable to answer; instantly the Fiji warrior struck him so violent a blow on the head with his club, that he buried it in his brains: the club had got so locked into the broken skull, that he could not immediately withdraw it; and he probably would have left it there, but discovering what a great chief he had killed, his club from that moment became exceedingly valuable to him; the pledge as it were of future great successes, as long as he kept it in his possession: the triumph of his feelings, therefore, prevented him from seeing or hearing another man, who was fast approaching; and whilst he was in the act of disengaging his club, his own brains were knocked out, and his speculations as suddenly destroyed, by one of Teoo Cava's men, whose swiftness of foot brought him just in time to revenge his fallen chief, by laying his enemy prostrate by his side: but dangers were thickening round him, and he was compelled to leave the body of Teoo Cava on the field, and secure his own existence by a speedy flight to Hihifo; where all who succeeded in making their escape, quickly arrived. The body of Teoo Cava was soon found by the enemy; it was conveyed to their fortress, cut to pieces, and (must it again be said!) dressed for food.

Among the garrison of Hihifo there was a chief named Ata; he was not an old man, but he had a great reputation for political wisdom, and military skill. He was a native of the island, but at the time of the revolution his friends and acquaintance had all gone over to the Hapai islands for peace and safety. He however resolved to remain for the sake of his oldest and most sincere friend, Teoo Cava, and to assist and stand by him to the last; (for Ata was endowed also with some of the best qualities of the human heart.) As Teoo Cava was now no more, Ata, conscious of his skill in war, and the confidence which all the men placed in him, propos-

ed to take upon himself the command of the garrison ; and his offers were gladly accepted. The other garrisons of the island soon hearing of the death of Teoo Cava, and the great losses he had sustained, several of them entered into league against Hihifo, and shortly commenced a siege, which lasted fourteen days ; but at length, quarrelling among themselves, and finding the besieged hold out so manfully, and withal being struck with awful astonishment, at the extraordinary bravery of Maccapapa,* who was said to be invincible by the immediate protection of the gods ; they raised the siege, and each party repaired as quickly as possible to its own fortress, lest it should be taken possession of by some enemy. During the siege, all the women made themselves remarkable by their resolute assistance in the defence of the place ; lest, for want of men, it should be taken by the enemy. The widows of Teoo Cava,† however, were so afflicted at his loss, that many of them, it is said, strangled themselves.‡

At this time, Toobo Malohi sent word to his brother Toobo Toa, (chief of the Hapai islands,) that being weary of his unquiet and harassing life at Tonga, and being desirous to settle at Hapai, he wished his brother to petition the king in his behalf; and to obtain, if possible, his pardon for having fought against him at Nioocalofa, and

* It will be recollected that Maccapapa was formerly in the service of Toe Oomoo ; but at the peace he left Vavaoo, apprehensive that Finow might play him some treachery.

† Speaking of Teoo Cava calls to mind a circumstance, mentioned in the second Missionary voyage, respecting Eliza Mosey and a black woman, both belonging to the American ship Duke of Portland, captain Lovat Melon, the date is not mentioned. Through the treachery of Teoo Cava, (who from mistake of pronunciation they call Ducava,) the crew were all murdered, excepting three or four persons, among whom were Eliza Mosey, and the black woman. The latter was still at the Hapai islands when Mr. Mariner left ; she latterly became insane, but lived as a sort of domestic, (being harmless,) with a certain female chief, who treated her kindly. Eliza Mosey became one of the wives of Teoo Cava, who was much envied by the other chiefs on that account, she being a white woman. She made her escape afterwards, in the Union of New York, and arrived at Port Jackson, where she remained. Mr. Mariner has since accidentally heard from a woman who had been at Port Jackson, that Eliza Mosey returned afterwards to Tonga, with a ship that went for the purpose of laying in a cargo of pork, but which was shortly afterwards wrecked among the Fiji islands.

‡ Mr. Mariner is not quite certain whether this report be correct : for it is an undoubted fact, that suicide is exceedingly rare among them.

to procure leave for himself and his chiefs and matabooles to reside at Hapai, and be henceforth tributary to him. This message was brought to Toobo Toa by a chief and two young matabooles, as before stated. Toobo Toa having communicated this request of his brother and his followers to the king, the latter, after a little consideration, gave his consent that they should reside at the Hapai islands, upon condition that Toobo Toa would keep a strict eye upon his brother's conduct, and be answerable for him, which was immediately agreed to. Toobo Toa thereupon got ready a large canoe, and proceeded to Hihifo to receive his brother, who came on board with all his chiefs and choice warriors; the remainder of his attendants followed afterwards in another canoe. Having touched, in their way, at the Hapai islands, they proceeded on to Vavaoo, to pay their respects to Finow, and to receive his pardon.

As soon as the king heard of their arrival at Vavaoo, he repaired with all his chiefs and matabooles to the house on the *malái* at Neafoo, having, besides their usual dress, small mats round the middle, significant of its being a solemn occasion, and out of respect, too, for Toobo Malohi (although he came as an humble suppliant,) for he was a very great chief, superior even to Toobo Toa, as being his elder brother. Toobo Malohi being informed that the king was already seated in the large house on the *malái*, ready to receive him, he and his followers, being all dressed in large mats, expressive of their very great respect, with leaves of the *ifi* tree round their necks as a mark of submission, went forth, with due sentiments, thus habited, and accompanied by a priest, to a house dedicated to Tali-y Toobó, and sat down before it. The priest then addressed the divine spirit that was supposed to reside there, to the following purpose: "Here thou seest the men who have come from Tonga to implore thy pardon for their crimes; they have been rebels against those chiefs who hold power from divine authority, but, being sorry for what they have done, they hope that thou wilt be pleased to extend thy protection towards them for the future." The priest then rose up, and laid a piece of cava root under the eaves of the house: after which he proceeded towards Finow, with the suppliants all following him, one close after another in the order of their rank, their heads bowed down, and their hands clasped before them, and, entering the house on the side opposite the king, they seated themselves before him

and his matabooles, their hands still clasped together, and their heads bowed down almost to touch the ground. After a little time, the priest, who sat between them and the king, addressed the latter to the following purpose : " You here see Toobo Malohi, and his chiefs and followers, who have been to implore the pardon of Tali-y Toobó, and are now come to humiliate themselves before you : not that they expect you will pardon them after so obstinate a rebellion, but they come to endeavour to convince you of their sorrow, for so great and heinous a crime : they have no expectation but to die, therefore your will be done."* After a short pause, the priest again said, " pass your sentence Finow :" he then rose up, and retired among the people. In a little time, Finow said to the supplicants, " *Toogooá he lo ifi*," Take off the *ifi* leaves (which is a sign of pardon :) of which command they took no notice, as if unwilling to believe so great a mercy was shewn to them. Finow again said, " *Toogooá he lo ifi*," upon which each took off his *ifi* leaves, but they all remained in the same posture. Before we go further it must be observed, that there were vacant places left among Finow's chiefs and matabooles for Toobó Malohi and his principal followers, who were of sufficient rank, to be called to after they had received their pardon ; but for a great chief circumstanced as was Toobó Malohi, to obey this summons (which is always pronounced by the mataboole sitting next to Finow) would neither be so respectful nor so prudent as to remain where he was, and to take no notice of it, as if altogether unworthy of being so exalted ; whilst a chief of less noble rank would not hesitate to obey the command, and take the seat appointed for him. All this is done upon the principle, that a great chief, so offending, ought to keep himself as humble as possible, lest, having great power and authority, he might be suspected of intentions to equalize himself with his superiors, and ultimately to revolt : whereas minor chiefs, having but little power, are not liable to excite jealousies : besides which, these minor chiefs, being governed by their superior, are thought to be less criminal than he who leads them astray by his authority. This formed a subject of dispute, beforehand, among the company : some thought that Toobó Malohi would instantly obey the order to

* This speech of the priest is to be considered more a matter of form than the real sentiments of the suppliants.

take his appointed seat, conscious of his exalted rank, and fearless of the jealousy of Finow : the greater part, however, were of opinion, that he would remain where he was, knowing well the revengeful disposition of the *How*, and his promptitude to sacrifice those whom he suspected. In a little time this matter was put out of dispute. The mataboole on Finow's right hand exclaimed aloud, " Toobó Malohi ! here is a place for you." The chief seemed not to hear the summons, keeping his head bowed down to the earth : the mataboole again said, " Toobó Malohi ! here is a place for you ;" but his ears were still shut, and he preserved the same humble posture. The mataboole then said to the others successively (mentioning their names in the order of their rank,) " here is a place for you ;" and they accordingly seated themselves as their names were called over, in the places appointed for them (i. e. those who were of sufficient rank to sit in the circle, the others retiring among the people,) leaving Toobó Malohi seated by himself in the middle of the ring. Cava was now prepared, and served out to the company, each in his turn, according to his rank, not excepting Toobó Malohi, who, in this case, was served the fourth : when the cava was presented to him, he neither took it nor raised up his head, but speaking to somebody who sat a little behind him, that person stretched his arms forward, and, receiving it for him, took it away, reserving it for Toobó Malohi, to drink after the cava party should be dissolved. The company, having finished their cava, dispersed, and Toobó Malohi retired to take his.

This chief and his followers remained at Vavaoo about a fortnight before they sailed to the Hapai islands ; during which time he entertained Finow with an account of different transactions at Tonga, relating what conspiracies had been devised, what battles had been fought, what brave chiefs and warriors had fallen. Every time he mentioned the death of a hero, Finow struck his breast with his fist, exclaiming, " What a warrior has fallen in a useless war !" or something to that purpose.

Before Toobó Malohi and his chiefs took their departure, Finow repeated his orders to Toobó Toa to keep a watchful eye upon them, and to give him the earliest information, if he discovered any symptoms of conspiracy, for he said he expected something of the kind, as they were all choice warriors, and had been well experienced at the Fiji islands.

CHAPTER XII.

Finow's younger daughter falls sick—Petitions to the gods—Farther account of the mode of invocation—Finow's illness—Debate among the gods respecting Finow—This debate causes thunder and lightning—Supposed effect of Finow's illness and recovery on his daughter—His daughter conveyed to the island of Ofoo—Her death—Ceremony of her burial—Strange custom of the people of Hamoa—Finow's illness—Petitions to the gods—Strangulation of a child in the way of sacrifice—Finow's death—Political state of the Tonga islands, occasioned by this event—Grief of Finow's daughter—Mr. Mariner rebuked by the prince for his grief at Finow's death—Suspicious conduct of Voona—Consultation of the god Toobo Toty'—Report of what had been Finow's intentions previous to his death—The prince consults with his uncle on matters of political government relative to his succession.

SHORTLY after Toobó Malóhi and his followers had departed for the Hapai islands, Finow's younger daughter, named *Sáw-aw máai Laláng*i (which, in the Hamoa language, means descended from the sky,) about six or seven years of age, fell sick; on which occasion she was removed from her father's house to another inside a fencing, consecrated to Tali-y Toobo, the patron god of the *Hows*. Almost every morning a hog was killed, dressed, and presented before the house, as an offering to the god, that he might spare her life for the sake of Finow. On these occasions, one or other of the matabooles, and sometimes two or three in succession, made an address to the invoked divinity (for he had no priest,) to the following purpose: "Here thou seest assembled Finow and his chiefs, and the principal matabooles of thy favoured land" (the Tonga islands, taken collectively,) "thou seest them humbled before thee. We pray thee not to be merciless, but spare the life of the woman* for the sake of her father, who has always been attentive to every religious ceremony :† but if thy

* On *such occasions* they call the person for whom they intercede, however young, either a *man*, or *woman*, according to the sex, although they have appropriate words to express *boy*, *girl*, and *child*.

† Finow was noted for his want of religion: the above words, therefore, were used as mere form, and because no one dared to say otherwise.

anger is justly excited by some crime or misdemeanor committed by any other of us who are here assembled, we entreat thee to inflict on the guilty one the punishment which he merits, and not to let go thy vengeance on one who was born but as yesterday. For our own parts, why do we wish to live but for the sake of Finow ; but if his family is afflicted, we are all afflicted, innocent as well as guilty. How canst thou be merciless ! dost thou not see here *Finów*,—and is not *A'foo* here, who descended from ancient Tonga chiefs now in Bolótoo ;—and is not *Fótoo* here, and did he not descend from *Moomoóe* formerly How of Tonga ;—and is not *A'lo* here, and *Niucápoo*, and *Toobó !*—then why art thou merciless?" (spoken in rather an impatient and peremptory tone) " have regard for Finow, and save the life of his daughter."

Every morning, as before stated, for about a fortnight, a hog was killed and offered to the god, and addresses were made similar to the above, and repeated five, six, or seven times a day, but the god seemed to hearken not to their petition, and the child daily got worse. In about fourteen or sixteen days, finding their prayers unavailing, they took her to another fencing in the neighbourhood, consecrated to *Toói foó a Bolótoo*. Here the same ceremonies were practised for about a week, with as little good result. Finow, finding his daughter getting worse instead of better, ordered his large canoes to be launched, and his wives, chiefs, matabooles, in short his whole household, to go on board. His sick daughter was conveyed into the canoe which he and his wives occupied, Mr. Mariner also being on board. They set sail for the island of Hoonga, which belonged to a priest called *Toobó Téa*, who was accustomed to be inspired by Finow's tutelar god *Toobó Totái*. On this island several enclosures or fencings are consecrated to this god : to one of which his daughter was carried, and the same offering and same kind of address was frequently made ; but in this case, not before the consecrated house where the sick child lay, but wherever the priest happened to be, which was generally at his own house or at Finow's. It must here be remarked that those gods who have priests are invoked in the person of the inspired priests wherever he may happen to be : those who have no priest are invoked at the consecrated house by a mataboole, as was the case in the late instance with *Tali-y Toobó*, who has no priest.

Toobó Totái was thus invoked every day, in the person of his priest, during a fortnight or three weeks. Seated at the head of

the cava ring,* he seemed much affected, and generally shed a profusion of tears. To their earnest entreaties he scarcely ever made any answer, and when he did, it was, for the most part, to the following effect: "Why do you weary yourselves with entreating me?" (speaking as if he were the god) "if the power to restore the woman rested solely with me, I would do it: be assured it is all done by the will of the gods of Bolotoo." Every day he visited the sick girl, occasionally sat down by her, took her hand and shed tears. During this time the matabooles freqently repaired to the house of the priest, and laying cava before him, consulted him privately. On one of these occasions, Finow not being present, he told them that if they knew why the child was sick they would not come thus to invoke him: he then declared, in general terms, that it was for the common good. Finow, being informed of this, addressed the priest at the consultation on the following morning, asking him (or rather the god within him) what he meant by the general good? "If my spirits are oppressed, are not those of all my subjects so likewise? but if the gods have any resentment against us, let the whole weight of vengeance fall on my head: I fear not their vengeance,—but spare my child; and I earnestly entreat you, *Toobo Totái*, to exert all your influence with the other gods, that I alone may suffer all the punishment they desire to inflict." To this the god returned no answer, and the priest retiring among the people, the company separated.

As soon as Finow arrived at his house, his spirits no doubt much agitated, and his pride in all probability, much hurt, he laid down on his mat, and felt himself much indisposed. His illness hourly increased, and feeling as he said, a secret presentiment of approaching death, his female attendants ran out and informed his chiefs and matabooles, who in consequence immediately repaired to his house, and found him unable to speak; for as soon as he saw them he endeavoured in vain to give utterance to his ideas, and seemed choked by the vehemence of his inward emotions. At length a flood of tears coming to his relief, he acknowledged the justice of the gods, but lamented greatly that he was about to meet his death on a bed of sickness instead of going to brave it in the field of battle. After a little pause, he said in a calm but firm tone of voice, "I tremble at the approaching fate of my country: for I perceive

* See the form of invocation, p. 86.

plainly, that after my death the state of affairs will be much altered for the worse. I have had daily proofs that the obedience of my subjects is not excited by their love but by their fears."

Several chiefs and matabooles who, owing to the crowd, were not able to get into the house, but overheard what passed, went immediately to the priest of *Toobó Totái*, and presenting him cava root, sat down before him. An old mataboole then addressed him, stating that they had firm belief in the power which the gods possessed of inflicting what punishment they chose upon mortals; but he entreated the god to use his influence with the other powers of Bolotoo, that they might not take offence at what Finow had said in the morning, which was merely spoken on the impulse of the moment, when warmly agitated with sentiments of affection for his daughter, and not from any real disrespect to the gods: he supplicated him also to have regard to the general good of the islands, and not by depriving them of Finow, to involve the whole nation in anarchy and confusion. The priest remained sometime in silence, and was much affected: at length he announced that the gods of Bolotoo had, for a long time past, debated among themselves with regard to the punishment they should inflict upon Finow, for the many instances he had shewn of disobedience to religious precepts, and of exceeding disrespect for divine power; that they had at first resolved upon his death, but that he (Toobó Totái) having repeatedly interceded in his behalf, some of the other gods also took his part; in consequence of which there arose very violent dissensions in Bolotoo; not, as he explained to them, by actual fighting, for gods are immortal, and can neither be killed, wounded, nor hurt, but by urgent and potent arguments, which had occasioned, he said, the late high winds and tremendous thunder. That they had consequently come to a resolution of saving his life, seeing that his death would be a greater evil to his people than to himself, and of punishing him in another and perhaps more severe way, viz. by the death of his most dear and beloved daughter, who must therefore be inevitably taken from him: for as it had been decreed, beyond all revocation, that either he or his daughter must die, her life could not be saved without taking away his. As a sort of proof of this decree, he bade them remark that whilst Finow was at this time ill, his daughter was much better, and comparatively full of life and spirits, (which was actually the case.) To-morrow, he said, her father would be tolerably well,

for the gods had not decreed his immediate death, but only a temporary illness, to impress on his mind a sense of their power, and then his daughter would relapse, and become as bad or worse than ever.

The priest being now silent, the chiefs and matabooles left him, with a strong belief of the truths he had been telling them. When they arrived at Finow's house they found him somewhat better, but did not communicate what they had heard from his priest. This however was soon rumoured among the other chiefs and matabooles, in the king's *cook-house*, where they generally resort for cava, and which from custom has become a sort of rendezvous to pick up or retail news. Mr. Mariner, who had been with Finow (his patron, father, and protector,) during his illness, coming to the *cook-house* and hearing what the priest had said, went out of curiosity to Finow's daughter, and was surprised to find her sitting up, eating ripe bananas, and in very good spirits, talking at intervals to her female attendants.

In the evening Finow, feeling himself for the most part recovered, visited his daughter, and found her much worse than, as he was informed, she had been in the morning. He now expressed his intention of passing the night at her house, which he accordingly did. When he awoke in the morning he felt himself perfectly recovered; but going to his daughter's mat, he found, to his utmost grief, that she was worse than ever. In the course of the morning he went down to the sea-shore, to give some orders respecting an alteration he designed in the sail of his canoe, in which he also employed himself (to distract his thoughts probably) the greater part of the day. At night he again slept at the house of his daughter; and very early the following morning gave orders for all his chiefs, matabooles, and attendants, to go on board his canoes, and gave directions for his daughter also to be carried on board; then following himself, made sail for the island of Ofoo, with the intention of consulting *Alâi Váloo*, the tutelar god of his aunt *Toe Oomoo*. They arrived after two hours sail; and immediately, on landing, went and presented cava root to the priest of that god (the name of the priest Mr. Mariner has forgotten.) In the mean time the sick child was taken to the god's consecrated house. The company being seated in the presence of the priest, a bowl of cava was presented to him,—when the god said—"It is in vain that you come here to invoke me upon a subject on which you

have obtained all the information that it is necessary for you to know. *Toobó Totái* has already instructed you in the will of the gods, and I can communicate nothing farther." The priest having said this, Finow and his attendants rose up and went their way.—In the course of the afternoon the supposed victim of divine vengeance was removed to several other consecrated houses in the same island, and was suffered to remain about half an hour or an hour in each, with the hope that she would derive benefit from the auspices of either of the deities, who were imagined to reside in those places. Removal, however, appeared to make her worse; and at length she was almost speechless. During the night her father, with anxious solicitude, sat by the side of her mat, watching, with sighs and tears, the progress of her disorder. The next morning, which brought no sign of returning health to enliven the hopes of an afflicted parent,—Finow gave directions to proceed to Macávë, the place at Vavaoo where (as the reader will recollect) *Booboonoo*, *Cacahoo*, and several other great warriors were seized by Finow's orders. By the time they had got a little more than half way to Vavaoo, the poor child died. Immediately all the female attendants began to lament in a most woful strain, beating their breasts with violent agitation, and exhibiting every mark of sorrow and despair;—but Finow sat in silence and dejection, weeping for the fate of his daughter. In a little time they reached the coast of Vavaoo, and took the body to a large house, called Böóno, (six posts,) on the *malái* at Neafoo, followed by Finow, his wives, chiefs, matabooles, and attendants, all habited in mats. The body was laid out on a fine and beautiful Hamoa mat, and then washed over with a mixture of oil and water: after which it was anointed with sandal-wood oil.

It must be here noticed, that the king had determined, in the event of his daughter's death, not to bury her exactly after the Tonga fashion, but partly according to that, partly agreably to the custom of Hamoa, and partly according to a fancy of his own. After the body was washed and anointed with oil, it was wrapped up in fourteen or fifteen yards of fine East India embroidered muslin, which had formerly belonged to one of the officers of the Port au Prince. It was next laid in a large cedar chest, which had been made on board the same ship, for the use of Mr. Brown, out of some cedar planks taken in a prize. Over the body were strewed wreaths of flowers, made for the purpose by her female

attendants. Orders were now issued by Finow, that nobody should wear mats, (although it was customary on such solemn occasions,) but should dress themselves in new tapas (this is the Hamoa custom;) and instead of *ifi* leaves round their necks, he ordered that they should wear wreaths of flowers, (this was an idea of his own,) as if dressed for some occasion of rejoicing. The chest was placed on two large bales of *gnatoo*, in the middle of the house, and the body laid thus in state for the space of twenty days; during which time Moóonga Toobó, Finow's principal wife, and all her female attendants, remained constantly with the body. In the course of the first night the mourners broke out in a kind of recitative, like that on occasion of the death of Toobó Nuha,* but in a very imperfect way, because Finow had ordered that no appearance of sorrow or sound of lamentation should be made; but, in spite of this injunction, they occasionally could not restrain their grief, beating their breasts with every mark of deepfelt anguish. It is difficult to conceive the reason of Finow's whimsical conduct on this occasion, unless it were (as generally interpreted) an impious and revengeful endeavour to insult the gods, by ordering those ceremonies not to be performed which were considered objects of religious duty on such sacred occasions. Every morning and evening provisions and cava were brought for the entertainment of those who attended on the body. On the nineteenth day it was removed from the cedar chest, and deposited in the model of a canoe, about three feet and a half long, made for the express purpose, and nicely polished by one of Finow's carpenters (this is the Hamoa custom.) By this time the body had become much inflated, and extremely offensive; but the office of removing it was performed by some foreigners, natives of Hamoa, who were accustomed to such tasks.† During the whole of this day, and the following night, the body in-

* See page 109.

† At Hamoa (the Navigator's island) it is the custom to keep the dead above ground for a considerable length of time, as above related: as the body, during this period, is apt to become very inflated, it is the duty of a relation to prevent this happening to a great extent, by the practice of a most disgusting operation, viz. making a hole in some part of the abdomen, and, the mouth being applied, sucking out the putrescent fluids, and spitting them into a dish: and this is done out of love and affection for the deceased, without any apparent signs of disgust! Mr. Mariner had this from several natives of Hamoa.

closed in the canoe, with the lid closely fastened down, remained in the house : in the mean time Finow issued orders for a general assembly of *all* the inhabitants of the island, to take place the ensuing morning before the house, and nobody to be absent under any pretext whatsoever, not even that of illness.

Early the following day all the people, according to Finow's orders, assembled before the house, where there was a large supply of provisions and cava for the conclusion of the ceremony. In the mean time the body was conveyed to the Fytóca, where it was deposited, inside the house, without any pomp or form, not within the grave, but on the top of it, that Finow might see the coffin whenever he pleased, and take it away with him whenever he went to a distance.

On this extraordinary occasion, which the caprice of Finow rendered a scene of rejoicing rather than of mourning, after the provisions and cava were shared out, they began the entertainments of wrestling and boxing as usual at festivals. After the men had shown their strength and dexterity in these feats by single engagements, the king gave orders that all the women who resided north of the *mooa* should arrange themselves on one side, ready to combat all the women who resided south of the *mooa*, who were to arrange themselves on the other. It was not a very rare occurrence for women to fight in pairs on occasions of rejoicing ; but a general engagement like this, with about fifteen hundred women on each side, was a thing altogether new, and beyond all precedent, and quite unexpected at a funeral ceremony. The women, however, readily engaged, and kept up the contest, with obstinate bravery, for about an hour, without a foot of ground being lost or gained on either side ; nor would the battle have subsided then, if Finow, seeing the persevering courage of these heroines, had not ordered them to desist, the battle having cost them several sprained ancles and broken arms. They fought with a great deal of steadiness, and gave fair hits, without pulling one another's hair. The men now divided themselves in like manner into two parties, and began a general engagement, which was persisted in a considerable time with much fury, till at length that party which belonged to the side of the island on which Finow dwelt began to give way : instantly he rushed from the house in which he was seated, to reanimate his men by his presence and exertions, which he ef-

fected to such a degree, that the opposite party in their turn fell back, and were completely beaten off the ground.

This contest being now ended, the company dispersed, each to his respective home, whilst Finow retired to a small house, which had been built since his daughter's death, near Böóno (the large house on the *malái ;*) and there, feeling himself much exhausted, he laid down to rest from his fatigue. He had not been long in this posture before he found himself very ill: his respiration became difficult: he turned himself repeatedly from side to side ; his lips became purple, and his under jaw seemed convulsed : from time to time he groaned deeply and most horribly: all the bystanders were much affected, the women shed a profusion of tears, and the men were occupied no doubt with the thoughts of what commotion might happen in the event of his death, what blood might be spilt, and what battles won and lost. The king in the meanwhile, seemed perfectly sensible of his situation : he attempted to speak, but the power of utterance was almost denied to him ; one word alone could be clearly distinguished, *fonnooa* (land or country :) hence it was supposed that he meant to express his anxiety respecting the mischiefs and disturbances that might happen to the country in the event of his death. After waiting a little time, finding he did not get better, the prince, and a young chief named Voogi, went out to procure one of Finow's children by a female attendant, to sacrifice it to the gods, that their anger might be appeased, and the health of its father restored.* They found the child in a neighbouring house, unconsciously sleeping in its mother's lap : they took it away by force, and retiring with it behind an adjacent Fytóca, strangled it as quickly as possible, with a band of *gnatoo :* they then carried it, with all speed, before two consecrated houses and a grave, at each place hurrying over a short but appropriate prayer to the god to interfere with the other gods in behalf of Finow, and to accept of this sacrifice as an atonement for his crimes. This being done, they returned to the place where Finow lay, but found him with scarcely any signs of life, speechless and motionless ;—his heart, however, could be just felt to beat. In the mean while he was placed on a sort of hand-barrow, which

* For further particulars respecting this ceremony, see page 150. The younger Finow used often to express his regret that the gods were so relentless as to require such cruel sacrifices.

had been made on purpose, during the time the child was strangled. Fancying there were still some hopes of his recovery, his friends carried him on this bier to different consecrated houses, although he had, almost beyond a doubt, breathed his last with violent struggles, about ten minutes before. He was first carried to the house dedicated to Táli-y Toobó, where an appropriate prayer to the god was hurried over as quickly as possible: the corpse (for it was now perhaps nothing more, for there was no pulse at the wrist; and Mr. Mariner, applying his hand to the region of the heart, found it had ceased sensibly to beat) was conveyed to the house of the god *Toói-foó-a-Bolótoo*, where a similar prayer was preferred. Not contented with this, they next carried it to the grave of a female chief named Chinitacala, and her spirit was in like manner invoked. Some hope still remained; and his body was carried a mile and a half up the country, on the road towards Felletoa, to the residence of Tooitonga, their great divine chief, at Nioo Lolo. When arrived here, the body was conveyed to Tooitonga's cook-house, and placed over the hole in the ground where the fire is lighted to dress victuals: this was thought to be acceptable to the gods, as being a mark of extreme humiliation, that the great chief of all the Hapai islands, and Vavaoo, should be laid where the meanest class of mankind, the cooks, were accustomed to operate. All this time Tooitonga remained in his own house, for his high character, as a descendant of the gods, rendered it altogether unnecessary, and even degrading and improper, that he should interfere in this matter.

By this time, his friends losing all hopes, and being convinced that he was really dead, brought the body back to Neáfoo, where it was placed in the large house on the *malái*, called Böóno. In the mean while, many chiefs and warriors secretly repaired to their spears, (which were tied up in bundles,) and put them loose, ready to be seized at a moment's notice; and selecting out their clubs, arranged them, in order to be used on the urgency of occasion; expecting every moment the shout of war from one quarter or another: and if we just take a cursory view of the state of affairs, at this critical juncture, we shall find that such apprehensions were by no means groundless.

No sooner was the late How deceased, than all those principal chiefs who had, or imagined that they had some just claims to the government of Vavaoo, were expected to take up arms to assert

their cause. Among these was Voona Lahi, otherwise Tooa Caláo; who, it may be recollected, returned from Hamoa with the late king's son,* and was chief of Vavaoo at the period of the Tonga revolution; but was afterwards dispossessed of his island by the late How. Toobo Toa was another chief who it was thought would lay claim on this occasion, on account of his great strength in fighting men, and for having killed the late chief of Vavaoo (Toobó Nuha.) A third chief was Finow Fiji, the late How's brother, who perhaps had a greater claim than either of the two before mentioned, on account of his relationship; he was also a brave warrior, and considered to be a man of great prudence and wisdom: by some it was not supposed that he would lay any claim; for, although he was a brave warrior, when occasions called forth his courage, he was still a very peaceable man, remarkable for sage counsel, and for strong aversion against every kind of conspiracy or disturbance whatsoever. It was the prince and his party who entertained this high idea of his moderation; two other chiefs and their dependents thought otherwise of Finow Fiji, and expected he would prove a very powerful claimant.†—Apprehensions were also entertained respecting the young chief Voogi, who assisted in strangling the child, for though it was not supposed he would lay claim to the sovereignty, yet being known to be strongly in the interest of Toobo Toa, his conduct required to be strictly watched. These were the chiefs, whose behaviour at this moment the young prince had to notice with a watchful eye. He had considerable confidence, however, in the sincerity of his uncle: Toobo Toa was at the Hapai islands:—Voona and Voogi therefore were the two whose designs he had most immediately to be apprehensive of.

Such was the state of political affairs at the time of Finow's death. As soon as his body was deposited on the bales of *gnatoo*, as before mentioned, one of his daughters, a beautiful girl of about

* See page 114.

† Finow originally had two brothers, viz. Finow Fiji, and Toobo Nuha, but by different mothers. Finow's lengthened name was Finow Ooloocalála. The proper family name is Finow, but no member of the royal family is allowed to assume the family name till his appointment to the sovereignty, unless his father choose to give it him as a sort of first name, to which his own proper name is attached, as was the case with Finow's brother, who was called Finow Fiji.

fifteen, who stood by at the time, went almost frantic with excess of sorrow. The expressions of her grief were at first in loud and frequent screams, or in broken exclamations: *O yaooé! ecoo tammy' é! O yaooé!* Alas!—Oh! my father!—alas!—Her sorrow was so great that, at times, she appeared quite bereft of reason; and her truly pathetic expressions of it, joined to those of the widows, and female attendants of the late king, all beating their breasts, and screaming from time to time, rendered the house truly a house of mourning, beyond the power of the imagination to picture. The place was lighted up at night, by lamps with cocoanut oil, (used only on such occasions) presenting a scene, if possible, still more affecting than that which happened on the occasion of Toobó Nuha's death.

In the course of the night, Mr. Mariner went into the house several times, partly out of curiosity indeed, but principally moved by feelings of regret for the loss of his great and kind patron;—for though he could not in *every* point of view admire him as a man,—yet he could not but esteem him and reverence him as a benefactor: he had received from him great and numerous favours: and notwithstanding his faults, there was a something essential in his character which commanded respect; and Mr. Mariner felt that, in losing him, he had sustained a very great loss. The prince checked him in these frequent visits to the house; urging, that as he was a man, he ought to feel as a man, and not mingle his sorrows with those of women; but if he wished to express his love for Finow, who had adopted him as his son, and had given him the name of a son whom he had lost some years before,* he should demonstrate that love and respect for the memory of so good a father, by engaging his attentions in the interests of his family, particularly in those of himself, who was his lawful heir;—and not show his affliction by a silly profusion of tears and sighs, which was beneath the exalted character of a warrior.

* The name of this son was *Tógi Oócummëa*, (an iron axe) which was also the name of one of the gods of the sea: for as they only obtain iron axes from across the sea, they naturally attribute the advantages which they possess, in having such a useful instrument, to the bounty of a sea god, whom they have accordingly designated by this name. Finow's son, who was so called, was a great favourite of his father, who, when he adopted Mr. Mariner, gave him the same name, as a proof of his real esteem. Mr. M. always went by this name, or for shortness sake, *Tógi*.

About the middle of the night, no actual disturbance had taken place, but some of the prince's confidents, who were dispersed about to be on the watch, brought intelligence that *Voona* was holding secret conferences with some of the natives of Vavaoo.—The prince, however, thought it advisable not to take any active measures, nor to appear to notice it: he therefore merely ordered his spies to keep a strict eye upon their proceedings, and to obtain all the farther information they well could, without incurring suspicion. At the same time he resolved in his own mind, as soon as the consent of the people should establish his authority, to banish all suspicious chiefs to the Hapai islands. About an hour afterwards, he learnt that *Voogi* the preceding day had ordered sundry parties of his men to post themselves behind the bushes, on each side the road to Nioo Lalo, during the time that Finow's body was being carried there, with orders to rush out and kill all who accompanied the body, in case a fit opportunity presented itself: but no such opportunity having offered, his men had assembled armed along with him, at a house near the water side, with his canoe close at hand, and had been there all the preceding part of the night. The prince ordered that no notice should be taken of his hostile position, but that all his own men should keep themselves well armed, and in perfect readiness to meet the enemy in case of a revolt: he also despatched men to watch as narrowly as possible other chiefs, whom he began to think might be connected with Voogi. During the remainder of the night, no disturbance took place. In the morning, as soon as it was light, the people began to assemble on the *malái*, out of respect to the departed chief; and sat on the ground, waiting for the commencement of the ceremonies usual on such extraordinary occasions.

In the mean time, the prince, and his uncle, Finow Fiji, prepared cava at a neighbouring house, and presented it there to the priest of *Toobo Totai*, out of respect to that god, who was now become the tutelar deity of the young prince. By the mouth of his priest the god desired him not to fear rebellion; for who should dare to rebel against a chief who was the peculiar care of the powers of Bolotoo? He commanded him moreover to reflect on the circumstances of his father's death, as a salutary lesson to himself: "Your father," said the divinity, "is now no more;—but why did he die?—because he was disrespectful to the gods!" The conference here ended. A short time after, the prince, whilst re-

flecting on the words of the oracle, was addressed by a woman, who was sitting behind him in waiting, and who was much respected by the late king and his family, on account of her having given him some information respecting a real or supposed conspiracy, on the part of the Vavaoo chiefs ; (Booboonoo, Cacahoo, and others, who were seized in consequence at Macave, and afterwards put to death :*) This woman remarked to the prince that his father, just before he was taken ill, had sent two men to her to procure a rope, (she having the care of a store-house,) with orders to bring it to him secretly. These two men, whose names were Toohengi and Boboto, (the former the son of Toobo Boogoo a priest, the latter a cook,) happening now to be present, the prince turned to them, and asked if they knew the purpose for which his father wanted this rope ;—whom he meant to bind with it ?—Hearing this question, Mr. Mariner, who was sitting close to him, exclaimed " What ! did you not know that he intended to bind and afterwards to kill Toobo Tea, the priest of Toobo Totai, to be revenged on this god for not bringing about his daughter's recovery ?"† This fact was afterwards confirmed by other persons, and particularly by certain warriors, who had actually received orders to seize Toobo Tea, and murder him. Thus was a plan of sacrilegious wickedness brought to light, which made all those who now heard it for the first time shudder at the mere thought : " No wonder !" (for such was the general exclamation) " no wonder that he died ! a chief with such dreadful intentions !" Mr. Mariner then stated, in addition, that he had heard the king say more than once, (a few days before he died,) " How unmindful are the gods of my welfare !—but no ! it is not the decree of the gods in general ;—it is to that vexatious Toobo Totai, that I owe my misfortunes ; he does not exert himself for my good : but wait a little, I'll be revenged ! his priest shall not live long !"‡

* See page 182.

† This intention of the king had only been cautiously whispered about, among a few chiefs and matabooles, that were constantly with him ; and his sudden sickness and speedy death, which prevented him putting his threats into execution, had so occupied every body's thoughts, that the circumstance for a time was forgotten.

‡ Finow had often stated to Mr. Mariner his doubts that there were such beings as the gods :—he thought that men were fools to believe what the priests told them. Mr. Mariner expressed his wonder that he should doubt

The prince and his uncle, Finow Fiji, next held a consultation together respecting their mode of conduct, particularly in regard to certain chiefs, who were suspected of not being well disposed towards their family. Finow Fiji, for his own part, said, that he had no other wish than to coincide in whatever should seem likely to establish the peace and welfare of *Hafooloo How* (the name given to Vavaoo and all its neighbouring small islands, taken collectively,) and that the only method of doing this would be to send all those chiefs, who pretended to have a right to the sovereignty, or who were suspected of such pretensions, away to the Hapai islands. As to his nephew, he said, that there could not well arise any dispute to his right of succession (except on the part of ill disposed chiefs,) inasmuch as he was the late king's heir, and was well beloved by the Vavaoo people, on account of his having been the adopted son of the late Toobó Nuha, and also because he was born at Vavaoo, and brought up there. The prince agreed with his uncle on the propriety of sending the pretenders to the Hapai islands, particularly Voona, who was of the line of those chiefs who governed Vavaoo before the revolt of Tonga ; and also Voogi, who was at the head of a strong party of men, and was known to be in the interest of Toobó Tóa. The prince concluded by saying, "But let us wait as quietly as possible, till the burial of my father, and then we shall have a different scene in the affairs of Vavaoo : when all promoters of civil discord are banished, the land shall be cultivated, and shall appear again flourishing ; for we have had war enough !" To which every body present replied, " 'Tis all we wish for."

From the above sentiments of the two chiefs, it will appear to be their intention to confine the new sovereignty to the island of Vavaoo, and its neighbouring isles, without receiving tribute (unless voluntarily paid,which was not at all likely to be the case,) from the Hapai islands, now in possession of Toobó Tóa, against whom the prince had no intention of waging a new war, and shedding more blood for the mere purpose of obliging him to continue that tribute as heretofore.

their existence, when he acknowledged that he had more than once felt himself inspired by the spirit of *Moomóe* (a former *How* of Tonga :) " True !" replied the king, " there may be gods ; but what the priests tell us about their power over mankind, I believe to be all false."

The conference being ended, the two chiefs turned their attention to the removal of the body of the late How to Félletóa to be buried, as there were no fytócas at Neáfoo but such as belonged to the family of Tooitonga ; and it would have been contrary to custom to have buried an individual of the How's family in a grave belonging to that of Tooitonga.

CHAPTER XIII.

Ceremony of Finow's burial—Grief of his widows—Self inflictions of the mourners—Funeral procession to Felletoa—The policy of the prince—Description of the grave, and ceremony of interment—Ceremonies after burial—Respect paid by persons passing the grave—The prince's intimation to Voona that he should exile himself—The prince receives authority as *How* at a cava party—His noble speech on this occasion—Farther exhortations to his chiefs and matabooles respecting the cultivation of the country—Half mourning commences—The ceremony of the twentieth day after burial—The dance called *Mëë too Buggi*—Heroic behaviour of two boys at the grave—The late How's fishermen exhibit proofs of their affection for the deceased—Moral and political character of the late How—His personal character—A brief comparison between the characters of the late and present How.

ALL the chiefs and matabooles were now assembled on the *malai* at Neafoo. Among the rest was Voona, to whom the prince went up, and intimated the necessity of removing the body of his father to Félletóa. It would have been thought very disrespectful if he had not mentioned this to Voona before he issued orders respecting it, because Voona was a very great chief, even greater than Finow himself, and such a reserve on such a public occasion, towards a superior, would have been an act offensive to the gods. It may appear strange that Voona was a greater chief than the son of the king, yet it is a frequent occurrence, that the king is chosen from a family not of the highest rank, on account of his superior wisdom or military skill, and this was the case with the present royal family; so that the king is often obliged to pay a certain ceremonious respect (hereafter to be noticed) towards many other chiefs (even little children,) who are greater nobles than he.

The company were now all seated, habited in mats, waiting for the body of the deceased king to be brought forth. The mourners (who are always women, consisting of the female relations, widows, mistresses, and servants of the deceased, and such other females of some rank, who choose, out of respect, to officiate on

the occasion,) were assembled in the house, and seated round the corpse, which still lay out on the bales of *gnatoo*. They were all habited in large, old, ragged mats, the more ragged, the more fit for the occasion, as being more emblematical of a spirit broken down, or, as it were, torn to pieces by grief. Their appearance was calculated to excite pity and sorrow in the heart of any one, whether accustomed or not to such a scene: their eyes were swollen with the last night's frequent flood of grief, and still weeping genuine tears of regret; the upper part of their cheeks perfectly black, and swollen so that they could hardly see, with the constant blows they had inflicted on themselves with their fists; and their breasts, also, were equally bruised with their own misplaced and untimely rage.

Among the chiefs and matabooles who were seated on the *malái*, all those who were particularly attached to the late king, or to his cause, evinced their sorrow by a conduct, usual, indeed, among these people at the death of a relation, or of a great chief (unless it be that of Tooitonga, or any of his family,) but which, to us, may well appear barbarous in the extreme; that is to say, the custom of cutting and wounding themselves with clubs, stones, knives, or sharp shells: one at a time, or two or three together, would run into the middle of the circle, formed by the spectators, to give these proofs of their extreme sorrow for the death, and great respect for the memory of their departed friend.

The sentiments expressed by these victims of popular superstition were to the following purpose: "Finow! I know well your mind; you have departed to Bolótoo,* and left your people under suspicion that I, or some of those about you, were unfaithful; but where is the proof of infidelity? where is a single instance of disrespect?" Then, inflicting violent blows, and deep cuts in the head with a club, stone, or knife, would again exclaim, at intervals, "Is this not a proof of my fidelity? does this not evince loyalty and attachment to the memory of the departed warrior?" Then, perhaps, two or three would run up, and endeavour to seize the same club, saying, with a furious tone of voice, "Behold! the land is torn with strife! it is smitten to pieces! it is split by revolts! how my blood boils! let us haste and die! I no longer wish to live! your death, Finow, shall be mine! but why

* Paradise.

did I wish hitherto to live, it was for you alone! it was in your service and defence, only, that I wished to breathe! but now, alas, the country is ruined! Peace and happiness are at an end! your death has insured ours! henceforth war and destruction alone can prosper." These speeches were accompanied with a wild and frantic agitation of the body, whilst the parties cut and bruised their heads every two or three words, with the knife or club, they held in their hands.

Others somewhat more calm and moderate in their grief, would parade up and down with rather a wild and agitated step, spinning and whirling the club about, striking themselves with the edge of it two or three times violently upon the top or back of the head,* and then, suddenly stopping, and looking stedfastly at the instrument, spattered with blood, exclaim, "Alas! my club, who could have said that you would have done this kind office for me, and have enabled me thus to evince a testimony of my respect for Finow! Never, no, never, can you again tear open the brains of his enemies! Alas! what a great and mighty warrior has fallen! Oh! Finow! cease to suspect my loyalty; be convinced of my fidelity! But what absurdity am I talking! if I had appeared treacherous in your sight, I should have met the fate of those numerous warriors who have fallen victims to your just revenge: but do not think, Finow, that I reproach you: no! I wish only to convince you of my innocence, for who, that has thoughts of harming his chiefs, shall grow white-headed like me? (an expression made use of by some of the old men.) O cruel gods! to deprive us of our father, of our only hope, for whom alone we wished to live! We have, indeed, other chiefs, but they are only chiefs in rank, and not like you, alas! great and mighty in war!"

Such were their sentiments and conduct on this mournful occasion. Some, more violent than others, cut their heads to the skull with such strong and frequent blows, that they caused themselves to reel, producing afterwards a temporary loss of reason. It is difficult to say to what length this extravagance would have been carried, particularly by one old man, if the prince had not ordered Mr. Mariner to go up and take away the club from him, as well as two others that were engaged at the same time. It is customary

* They understand tolerably well how to avoid the situation of the larger arteries.

on such occasions, when a man takes a club from another, to use it himself in the same way about his own head; but Mr. Mariner, being a foreigner, was not expected to do this; he therefore went up, and, after some hesitation and struggle, secured the clubs, one after another, and returned with them to his seat, when, after a while, they were taken by others who used them in like manner.

After these savage expressions of sorrow had been continued for nearly three hours, the prince, having first signified his intentions to Voona, for reasons before stated, gave orders that the body of his father should be taken to Felletoa to be buried. In the first place, a bale of *gnatoo* was put on a kind of hurdle, and the body laid on the bale: the prince then ordered that, as his father was the first who introduced guns in the wars of Tonga, the two carronades should be loaded and fired twice* before the procession set out, and twice after it had passed out of the *malái;* he gave directions also that the body of Finow's daughter, lately deceased, should be taken out of the *fytoca*, in the model of a canoe, and carried after the corpse of her father; that during his life as he wished always to have her body in his neighbourhood, she might now at length be buried with him. Matters being thus arranged, Mr. Mariner loaded the guns, and fired four times with blank cartridge. The procession then went forward; the wives of the deceased and women attendants proceeded first in silent sorrow, next followed the body of Finow, the body of his daughter, the matabooles, and lastly the young prince and his retinue. When the procession had got out of the fortress, (the *malái*, of which we are speaking, being in the middle of the fortress of Neafoo) and had passed the place where the guns were drawn up, Mr. Mariner fired two more rounds, then loaded them with cannister shot, lighted a match, to be in readiness in case of need, and ordered the guns to follow the procession, whilst he went last to see that they were properly drawn. It was not the prince's intentions to order another salute, but he had previously told Mr. Mariner to load them again, not with blank cartridge but with shot, and to carry a lighted match in his hand, for, "perhaps," said he, "we may have need of it." This, it may be easi-

* It should be mentioned that the young prince had now in his possession only two carronades, the other two being at the Hapai islands with Toobo Toa. But then Toobo Toa had only half a barrel of gunpowder, and no iron shot, whereas the prince had seven or eight barrels, and a considerable number of balls.

ly seen, was a measure of policy; he ordered them to be fired that he might have a plea for carrying them in the procession along with him, and he ordered them to be loadad a third time, as if they were to be in readiness for another salute at the grave, but in fact for his own safeguard, lest certain chiefs should take the opportunity to revolt.

In the course of two hours they arrived at Felletoa, where the body was laid in a house on the *malái* at some distance from the grave, till another and smaller house could be brought close to it;* and this was done in the course of an hour, the corner posts being taken up, the four pieces which compose the building (a kind of shed in a pyramidial form, the eaves reaching within four feet of the ground) were brought by a sufficient number of men, and put together at the place where it was wanted. This being done, the body was brought on the same hurdle or hand-barrow to the newly erected building, (if it may be so termed) and then being taken off the hurdle it was laid within, on the bale of *gnatoo*, and the house was hung round with black *gnatoo*, reaching from the eaves to the ground.† The women, who were now all assembled and seated round the body, began a most dismal lamentation, similar to that at Neáfoo ; in the mean time a number of people, whose business it was to prepare graves, were digging the place of interment within the *fytoca*, under the direction of *Lanagi*, a mataboole whose office was to superintend such affiairs. Having dug about ten feet, they came to a large stone vault, such as was described in the note p. 110 ; a rope being then fastened double round one end of the stone, which always remains a little raised for this purpose by means of certain bodies placed underneath ; it was elevated by the main strength of 150 or 200 men, pulling at the two ends of the rope, towards the opposite edge of the grave, till it was brought up on end. The body, being oiled with sandal-wood oil and then wrapped in *Hamoa* mats, was handed down on a large bale of *gnatoo*

* The body is always placed in a house in front of the *fytoca* during the time the grave is digging : if there be no house near, a small one is immediately brought for the purpose, which, from the construction of their houses, is readily done by the aid of 50 or 60 men.

† This black *gnatoo*, or rather *gnatoo* of a dark colour, having a deep brown ground with black stripes, is not chosen on account of its colour, but because it is coarse and common (emblematical of poverty and sadness.) They have a kind of *gnatoo* of very superior quality, but of the same colour and pattern, and this is used on occasions of rejoicing.

into the grave ; the bale of *gnatoo* was then, as is customary, taken by the before-mentioned mataboole as his perquisite. Next, the body of his daughter, in the model of a canoe, was let down in like manner and placed by his side.* The great stone was then lowered down with a loud shout. Immediately certain matabooles and warriors ran like men frantic round and about the *fytoca*, exclaiming, "Alas ! how great is our loss ! Finow ! you are departed ; witness this proof of our love and loyalty !" At the same time they cut and bruised their own heads with clubs, knives, axes, &c.

The whole company now formed themselves into a single line, the women first and afterwards the men, but without any particular order as to rank, and proceeded towards Lico (or the back of the island, as they term it, because there is no opening for large canoes,) for the purpose (as customary) of getting a quantity of sand in small baskets, for the use directly to be described. The guns were not however taken in the procession, as the young prince considered the measure now unnecessary, every thing appearing perfectly quiet, for if any party had intended to revolt, they would have done it on their way from Neafoo to the grave, whilst they had clubs and spears in their possession, and not during the ceremony of burial, before which every man, according to custom, deposits his arms in the neighbouring houses. It is true they might afterwards have taken up their arms again and planned mischief, but the prince, who had always his spies about, neither perceiving nor hearing of any symptoms of disturbance, did not wish to seem fearful of revolt, which would have been the case had he taken the guns with him to the back of the island, and which he could not have done with any plausible pretence, such as he had for bringing them to Felletoa.

In their road to the back of the island they sang loudly the whole way, as a signal to all who might be in the road or adjacent fields to hide themselves as quickly as possible, for it is sacrilegious for

* This grave, which was considered a large one, is capacious enough to hold thirty bodies. Two bodies which Mr. Mariner saw there, and which were in a very dry but perfect state, had been buried, as he was told by old men, when *they* were boys, and consequently must have been there upwards of forty years ; while several others, of which nothing remained but the bones, had not been buried so long : this circumstance the natives suppose to be owing to diffrent kinds of constitution, though, in all probability, to the kind or duration of disease of which they died.

any body to be seen abroad by the procession during this part of the ceremony; and if any man had unfortunately made his appearance, he would undoubtedly have been pursued by one of the party, and soon despatched with the club. So strictly is this attended to, that nobody in Mr. Mariner's time recollected a breach of a law so well known. Even if a common man were to be buried, and Finow himself were to be upon the road, or in the neighbourhood of the procession, whilst going to get sand at the back of the island, he would immediately hide himself; not that they would knock out the king's brains on such an occasion, but it would be thought sacrilegious and unlucky, the gods of Bolotoo being supposed to be present at the time. The chiefs are particularly careful not to infringe upon sacred laws, lest they should set an example of disobedience to the people. The song on this occasion, which is very short, is sung first by the men, and then by the women, and so on alternately, and intimates (though Mr. Mariner has forgotten the exact words) that the *fala* (which is the name of this part of the ceremony) is coming, and that every body must get out of the way.

When they arrived at the back of the island, where any body may be present to see them, and, on this occasion, it was at the part called Mofooé, every one proceeded to make a small basket of the leaves of the cocoa-nut tree, holding about two quarts, and to fill it with sand: this being done, each of the men carried two upon a stick across the shoulder, one at each end—while the women only carried one, pressed, in general, against the left hip, or rather upon it, by the hand of the same side, and supported by the hand of the opposite side, brought backwards across the loins, which they consider the easiest mode for women to carry small burdens;* they then proceeded back the same way, and with the same ceremony, to the grave. By this time the grave above the vault was nearly filled with the earth lately dug out, the remaining small space being left to be filled up by the sand, which is always more than enough for this purpose, that the mount, of which the *fytoca* consists, may be strewed in like manner, it being considered a great embellishment to a grave to have it thus covered, and is thought to appear very well from a distance, where the clean sand

* This mode, which the women use, is called *fafa*; that which the men use, as just described, *ámo*; carrying in the hand by the side, *taggi-taggi*; —whilst the general term for any mode of carrying is *fooa*.

may be seen on the outside of the *fytoca ;* besides which, it is the custom, and nobody can explain the reason why,—which is the case with several of their customs. This being done, the temporary house is taken to pieces, and thrown behind the *fytoca* in the hole, out of which the earth was originally dug to raise the mount on which the *fytoca* stands :* in this hole also are thrown all the baskets in which the sand was brought, as well as the remaining quantity of earth not used in filling up the grave. The ground within the *fytoca* is now covered with mats, similar to what are commonly used in the houses, and which are made of the leaves of the cocoa-nut tree. During the whole of this time the company was seated on the green before the *fytoca*, still clothed in mats, and their necks strung with the leaves of the *ifi* tree : after this they arose and went to their respective habitations, where they shaved their heads, and burnt their cheeks with a small lighted roll of *tápa*,† by applying it once upon each cheek bone ; after which the place was rubbed with the astringent berry of the *matchi*, which occasions it to bleed, and with the blood they smeared about the wound, in a circular form, to nearly two inches in diameter, giving themselves a very unseemly appearance.‡ They repeat this friction with the berry every day, making the wound bleed afresh : and the men, in the mean time, neglect to shave, and to oil themselves during the day ; they do, however, at night, for the comfort which this operation affords. After having, in the first place, burnt their cheeks and shaved their heads, they built for themselves small temporary huts, for their own accommodation during the time of mourning, which lasts twenty days. The women, who have become *tabooed* by touching the dead body, remain constantly in the *fytoca*, except when they want food, for which they retire to one or other of these temporary houses, to be

* Or rather the house upon the *fytoca*, for the latter is a term given merely to the mount and the grave within it ; they have several *fytocas* which have no houses on them.

† *Tápa* differs from *gnatoo* merely by its not being stamped or imprinted with any pattern.

‡ Those whose love for the deceased is very great, or who wish it to be thought so, instead of burning their cheeks in the way mentioned, rub off the cuticle by beating and rubbing their cheeks with platt wound round their hands, made of the husk of the cocoa-nut ; and this is a most painful operation.

fed as mentioned in the note, p. 108, but they sleep in the *fytoca*. The provisions with which these *tabooed* women and mourners in general are provided were sent, on this occasion, with bales of *gnatoo*, first to the young prince, by the different chiefs and matabooles; the prince then ordered the greater part of them to be sent to the *tabooed* women: and they were accordingly carried and placed on the ground, at some distance from the grave, or else laid down before the temporary house, to which the chief of the *tabooed* women retires to be fed; and she orders them to be distributed to the different chiefs and matabooles, who again share them out in the usual way. The fifth and tenth days of such a ceremony are, however, marked by a greater quantity of provision than ordinary being sent, for which they give no reason but that of custom. On the twentieth day there is also an unusually large quantity sent; and this is by way of finishing the funeral ceremony.—With these provisions they also send every day a supply of *tomes*,* to light up the *fytoca* during the night: these tomes are held by a woman, who, when fatigued with this office, is relieved by another: those who take the light into their charge are of the lower ranks. They, as well as the others, when not oppressed by sleep, in general spend their time in talking upon indifferent subjects.—During these twenty days also, if any one pass the *fytoca*, he must not proceed in his ordinary careless way, swinging his arms, but with a slow pace, his head bowed down, and his hands clasped before him, if he have no burden; and if he have, he must lower it, (from his shoulder for instance,) and carry it in his hands, or upon his bended arms:—but if he can conveniently do it, he will go a circuitous route, to avoid the grave. Here it may be observed, that, on all occasions, when a man with a burden passes a great chief, or the grave of a great chief, particularly if there be any one near to see him, he lowers his burden out of respect. Every day also, one or more approach, and sit before the grave for two or three hours, beating their faces with their fists; sometimes they bruise their heads with clubs, in which case they stand up.†

* The tome is a sort of torch.

† Finow's chief widow, *Móonga Toobó*, every morning, attended by her women, cut the grass short before the grave with knives and sharp shells, sweeping away leaves and loose blades with brooms made of the mid rib of the cocoa-nut leaf: they also procured sweet-scented plants, principally the *jiále*, and planted them before the grave.

These are the uniform and essential circumstances which always take place during this part of the ceremony of burying chiefs,—we now come to speak of those which were peculiar to this particular instance.

On the day after the deceased How was put in the ground, the principal chiefs and matabooles requested the prince to intimate to Voona and certain other chiefs, their wish that they should go to the Hapai islands: this he did; but, at the same time, gave them liberty to stop till the funeral ceremony was concluded. Voona received this intimation in a becoming manner, acknowledging the impropriety of his stay, if the people were any way jealous of his presence. The prince apologized for this step, urging the will of his people as his sole motive; and expressed, with great warmth, his wish that he who had been so long his friend and companion could still remain his associate.

The following day, at a general assembly of the chiefs and matabooles, after the cava was prepared, and the two first cups handed out, the third, which, according to custom, is presented to the chief who presides, was next filled; and when an attendant, as usual declared aloud that the cup was filled, all eyes were fixed on the prince, whilst the mataboole who sat next to him exclaimed, "Give it to Finow!"—and it was accordingly handed to him, whilst he preserved an appearance of perfect unconcern at the name by which, for the first time, he was called.* And this was a matter of no small importance; for had he appeared elated at this circumstance, he would have been thought a man of a weak mind, little calculated to be a supreme chief: whereas the character of such a personage should be, in their estimation, (and very rightly too,) that of superiority over the influence of petty passions, and such trifling emotions as are fit only for the vulgar tribe of mankind. As soon as all the cava was served out and drunk, Finow addressed the company to the following purport.

"Listen to me, chiefs and warriors!——If any among you are discontented with the present state of affairs,—now is the time to go to Hapai; for no man shall remain at Vavaoo with a mind discontented and wandering to other places. I have seen with sorrow the wide destruction occasioned by the unceasing war carried on by the chief now lying in the *malái*: we have indeed been doing a great

* See note, p. 232.

deal, but what is the result?—the land is depopulated! it is overgrown with weeds, and there is nobody to cultivate it: had we remained peaceful, it would have been populous still: the principal chiefs and warriors are fallen, and we must be contented with the society of the lower class. What madness! is not life already too short? Is it not a noble characteristic in a man to remain happy and peaceful in his station? What folly then to seek for war to shorten that which is already *too* short! Who is there among us who can say, 'I wish to die—I am weary of life?' Have we not then been acting like those of no understanding? Have we not been madly seizing the very thing which deprives us of what we *really want?* Not that we ought to banish all thoughts of fighting! If any power approach us with the front of battle, and attempt to invade our rights, our fury and bravery shall be excited more, in proportion as we have more possessions to defend. Let us therefore confine ourselves to agriculture, for that is truly guarding our country. Why should we be anxious for an increase of territory? Our land is quite large enough to supply us with food,—we shall not even be able to devour all its produce! But perhaps I am not speaking to you wisely! the old matabooles are present; I beg them to tell me if I am wrong. I am yet but a youth, and, on that account, should be unfit to govern, if my mind, like that of the deceased chief, sought not the advice of others: for your loyality and fidelity towards him, however, I return you my sincere thanks. Finow Fiji, who is present, and the matabooles, know well my frequent inquiries concerning the good of our government: do not then say, *wherefore do we listen to the idle talk of a boy?* Recollect, whilst I speak to you, my voice is the echo of the sentiments of Toe Oomoo, and Ooloovaloo, and Afoo, and Fotoo, and Alo, and all the high chiefs and matabooles of Vavaoo.—Listen to me! I remind you that if there be any among you discontented with this state of affairs, the present is the only opportunity I will give to depart: for let pass this occasion, and not at all shall we communicate with Hapai. Choose therefore your dwelling-places; there is Fiji, there is Hamoa, there is Tonga, there is Hapai, there is Fotoona and Lotooma!—Those men in particular having minds unanimous, loving to dwell in constant peace,—they alone shall remain at Vavaoo and its neighbouring isles. Yet will I not suppress the bravery of any one warlike spirit:—Behold; the islands of Tonga and Fiji are constantly at war; let him there display his courage.

Arise! go to your respective habitations; and recollect, that tomorrow the canoes depart for Hapai."

Finow, having finished his speech, arose, and went to his house, accompanied by the sons of his chiefs and matabooles, who, together with his warriors, formed his retinue. After a repast, provided beforehand,* he again made an address, but in a more familiar and conversational way, on the advantages of cultivating land for one's own food, and eating the produce of one's own labour; and to strengthen his argument, he observed, that hitherto in Tonga, it had been the custom for those who formed the retinue of chiefs to subsist on the provision which those chiefs thought proper to share out to them from their own store: and during the great famine (which happened many years before, while he was yet but a boy,) he had remarked that more of these men (chiefs' dependents) had died than of the lower orders, who tilled the ground for their own support, as well as that of their chiefs, because they always found means to reserve food for themselves, however great might be the tax; while those who depended on the bounty of their chiefs got but a very scanty allowance. He then went on, "You do not know how much pleasure such men feel when they view the work of their own hands thriving daily: and whilst eating, when they reflect that their labour has been repaid by the increase of their stores: therefore let us (chiefs and attendants of chiefs) apply ourselves, as we have nothing else to do, to agriculture: follow my example; I will order a piece of ground to be cleared, and, during the next rain, I will assist in planting it with *hiabo*."

No other circumstances worthy of note happened during the twenty days concluding the burial ceremony. On the tenth day, those who were not relations of the deceased, nor constituted his household, wore a sort of half mourning; that is to say, under their mats they wore a piece of *gnatoo*, not to be seen, but merely to be more comfortable to the skin than the mats, which, on these occasions, are not of the finest texture. After the twentieth day they wore their ordinary dress, and went to their proper habitations; so did also the relations of the deceased, but then these wore

* They often have cava parties where little is eaten, which was the case with that where he made the above speech; those who are fond of cava seldom eat much with it, conceiving that food destroys its genuine taste, and prevents its due effect upon the system.

mats for about two months afterwards, though with *gnatoo* under them.

We now come to speak of the transactions of the twentieth day, which concludes the whole ceremony.

Early in the morning of this day, all the relations of the deceased chief, together with those who formed his household, and also the women who were *tabooed* by having touched his dead body, whilst oiling and preparing it, went to the back of the island (without any particular order or ceremony) to procure a number of flat pebbles, principally white, but a few black, for which they made baskets on the spot to carry them in as before mentioned, when they went to procure sand. With these they returned to the grave, and strewed the inside of the house with the white ones, and also the outside about the *fytoca*, as a decoration to it: the black pebbles they strewed only upon those white ones, which covered the ground directly over the body, to about the length and breadth of a man, in the form of a very eccentric ellipsis. After this, the house over the *fytoca* was closed up at both ends with a reed fencing, reaching from the eaves to the ground, and, at the front and back, with a sort of basket-work, made of the young branches of the cocoa-nut tree, split and interwoven in a very curious and ornamental way, to remain till the next burial, when they are to be taken down, and, after the conclusion of the ceremony, new ones are to be put up in like manner. A large quantity of provisions was now sent to the *malái* by the chiefs of the different districts of the island, ready prepared and cooked; and also a considerable quantity prepared by Finow's own household: among these provisions was a good supply of cava root. After the chiefs, matabooles, and others, were all assembled, the provisions and cava were served out in the usual way. During this time no speech was made, nor did any particular occurrence take place. The company afterwards repaired each to his respective house, and got ready for a grand wrestling-match and entertainment of dancing the Meë too Buggi (literally, the dance, standing up with paddles.)

During the intervals of the dances, several matabooles, warriors, and others, ran before the grave, bruising and cutting their heads with clubs, axes, &c., as proofs of their fidelity to the late chief: among them, two boys, one about twelve, the other about fourteen years of age (sons of matabooles,) made themselves very con-

spicuous in this kind of self infliction; the youngest in particular, whose father was killed in the service of the late chief, during the great revolution at Tonga, after having given his head two or three hard knocks, ran up to the grave in a fit of enthusiasm, and dashing his club with all his force against the ground, exclaimed "Finow! why should I attempt thus to express my love and fidelity towards you? my wish is, that the gods of Bolotoo permit me to live long enough to prove my fidelity to your son:" he then again raised his club, and, running about, bruised and cut his little head in so many places that he was covered with streams of blood. This demonstration on the part of the young hero was thought very highly of by every one present, though, according to custom, nothing at that time was said in his praise; agreeably to their maxim, that praise raises a man's opinions of his own merit too high, and fills him with self-conceit. The late How's fishermen now advanced forward, to shew their love for their deceased master in the usual way; though, instead of a club or axe, each bore the paddle of a canoe, with which he beat and bruised his head at intervals, making similar exclamations to those so often related. In one respect, however, they were somewhat singular; that is, in having three arrows stuck through each cheek, in a slanting direction, so that, while their points came quite through the cheek into the mouth, the other ends went over their shoulders, and were kept in that situation by another arrow, the point of which was tied to the ends of the arrows passing over one shoulder, and the other end to those of the arrows passing over the other shoulder, so as to form a triangle; and with this horrible equipment they walked round the grave, beating their faces and heads, as before stated, with the paddles, or pinching up the skin of the breast, and sticking a spear quite through; all this to prove their love and affection for the deceased chief.

After these exhibitions of cruelty were over, this day's ceremony (which altogether lasted about six hours) was finished by a grand wrestling-match, which being ended, every one retired to his respective house or occupation; and thus terminated the ceremony of burying the king of the Tonga islands.

Finow's character, as a politician, at least in point of ambition and design, may vie with that of any member of more civilized society; he wanted only education and a larger field of action, to make himself a thousand times more powerful than he was. Gift-

ed by nature with that amazing grasp of mind which seizes every thing within its reach, and then, dissatisfied with what it has obtained, is ever restless in the endeavour to obtain more, how dull and irksome must have been to him the dominion of a few islands, which he did not dare to leave to conquer others, lest he should be dispossessed of them by the treachery of chiefs, and the fickleness of an undisciplined army. His ever restless and ambitious spirit would frequently vent itself in such expressions as the following: "Oh, that the gods would make me king of England! there is not an island in the whole world, however small, but what I would then subject to my power: the king of England does not deserve the dominion he enjoys: possessed of so many great ships, why does he suffer such petty islands as those of Tonga continually to insult his people with acts of treachery? Were I he, would I send tamely to *ask* for yams and pigs? No, I would come with the *front of battle*;* and with the *thunder of Bolotane*,† I would shew who ought to be chief. None but men of enterprising spirit should be in possession of guns; let such rule the earth, and be those their vassals who can bear to submit to such insults unrevenged!" With such sentiments as these would he now and then break forth in presence of Mr. Mariner, after conversing on the power of the king of England. Hence his character, as to ambition, is drawn by himself with bold and decided lines. As to intrigue and design, the reader may refer to the history of his conduct in the revolution of Tonga,‡ where he suffered Toobó Nuha's revenge to be the tool of his ambition, pretending to have no strong wish for the death of Toogoo Ahoo; hence Toobó Nuha took upon himself the charge of assassination, whilst Finow remained on the outside of the house with his men waiting the result: thus he did not draw upon himself the odium of any one, as an actual murderer of Toogoo Ahoo; all which fell upon the shoulders of Toobó Nuha, equally as great and brave, but a more honest and a worthier man. For a more striking instance, look to his deep design in the history of the assassination of his brother Toobó Nuha, who had been his own ally, and was then his most faithful servant;§ here again he made use of a-

* *Mooa tow*, which literally means the front or fore-part of battle, is a very usual expression among them.

† The expression they use for the noise of guns; the word Britain they cannot pronounce in any other way than Bolotáne.

‡ See page 71. § See page 104.

nother man's revenge to effect his purpose; and mark the admirable caution with which he steps in this affair throughout. He acknowledges that he promised Toobó Toa his assistance, but then states, as his reason, that he did it with the view of putting off Toobó Toa's intention for a time, under the false pretence, he says, that it was not yet a fit opportunity; but in reality, *as he tells the Vavaoo people*, that he might find an occasion to prevent the mischief altogether! But who can doubt, after having observed closely the features of that transaction, but that Finow meant to bring about the murder of Toobó Nuha that very night, else why did he tell Mr. Mariner not to bring his whaling knife with him? was it not that he wished to be unarmed, that he might not have an opportunity of defending Toobó Nuha? Again, he did not, before he set out from his house, send for Toobó Nuha to accompany him, but when he had got half way on his road he stopped to bathe, and in the mean while, as if it were a second and a casual thought, he sent for his victim to accompany him to the old chief's house, where they remained above two hours. Toobó Tóa was not present, and Toobó Tóa's men were getting ready a canoe for him to escape, in case he were unsuccessful. When the first blow was given, Finow could not defend Toobó Nuha, because he was *purposely* unarmed, and because Toobó Tóa's men held him, which they would not have dared to have done had they not been so ordered by their chief. Need any more be said to shew his policy?—Once more notice him, when he wishes to make a peace with the Vavaoo people, after he had kept up for some time a fruitless contest.* To have expressed this wish might have weakened him in the opinion of his enemies; what does he in this case?—he takes frequent opportunity to converse with the priests: he does not tell them that he wishes for peace, but he observes that peace would be much more advantageous for his subjects; lamenting at the same time, that the disobedience of the Vavaoo people obliges him to have recourse to warlike measures: the minds of the priests, however, becoming strongly impressed with the advantages of peace, when inspired they advise him to make a peace; he, pretending to do as the gods admonish him, yields to the solicitation, and permits his priests to make overtures, as if this step was originally designed by them, or rather by the gods, and that he consented

* See page 151.

merely because it was a point of religious duty to do so. Thus we find him an admirable politician, although the picture is occasionally marked with traits which do no honour to his character as a man. Farther instances of this kind may be noticed, such as his cruelty towards his conquered enemies, by starving his prisoners to death in the shocking manner as related,* for which he could have no excuse, unless to deter others from rebellion. As to his seizing several of the Vavaoo chiefs at a cava ring,† and ordering them to be killed, it may perhaps be that they were meditating an insurrection, as he was informed; hence such strong measures become almost necessary in a state of society like that.‡ But it would be rather severe to consider cruelty so great a crime among these people as it would be among us: the evil to society may be perhaps quite as great, but the demerit certainly falls not so heavy upon the perpetrator, nor does the victim, in all probability, feel it so much. To return to the subject, Finow was by no means destitute of the spark of humanity: it was remarkable in him that, all though he was rather arbitrary, he hated to see oppression in others, and would frequently take the part of the oppressed, against those who were punishing them harshly; and this Mr. Mariner is confident did not arise from caprice, nor from pride, as willing to make himself the only person to be feared, but from far better motives. As a proof of his sentiments in this respect, the following anecdote is worthy of notice: When Mr. Mariner was first able to explain himself in their language, young chiefs and warriors would frequently flock about him, (particularly those who were active in taking the Port au Prince,) and question him upon the use of various things they had seen on board that vessel, and then they would describe the difficulty they had in killing some of the men, mentioning, at the same time, who killed such a one and who killed another, and expressed, by their actions, how much such a man was convulsed when he died, and how deeply he groaned. Whilst talking upon such subjects, Finow passing that way, and overhearing the discourse, would command them not to talk upon a matter

* See page 75. † See page 182.

‡ It is very far from my wish to extenuate Finow's conduct; on the other hand, I should be sorry to represent him a worse man than he really was.—His character no doubt was a very extraordinary one, and I have endeavoured to weigh duly and without prejudice every circumstance that might tend to throw a light upon it.

which must be so disagreeable to Mr. Mariner's feelings; that the fate of his companions was too serious a subject to be thus slightly spoken of: to which some of the chiefs replied, "but he does not make that a subject of consideration, for none of them were his relations."—"Though none perhaps were his relations," rejoined Finow, "they were nevertheless his countrymen." Remarks like these, if not made out of pride, or from a spirit of contradiction, (and Mr. Mariner firmly believes they were not,) may very well serve to convince us that Finow's mind was by no means destitute of humanity; and though he was at times cruelly severe with his prisoners, in putting them to death by ways not the least painful, still this was perhaps on all occasions, to a certain degree, justifiable, as examples to keep others in terror: a method undoubtedly not the best, but such as may be easily overlooked in a state of society like that in which he lived.* As another example to throw into the scale in favor of Finow's humanity and discriminative justice, we may quote the instance of pardon granted to the two boys of the Port au Prince, who, notwithstanding they were guilty of theft and sacrilege, were excused on account of their supposed

* Finow was not considered wantonly cruel, like Toogoo Ahoo: his severe sentences were thought necessary, by others as well as himself, to place his new authority as king upon a secure foundation. It is Mr. Mariner's opinion, in the impartiality of which I have reason to place the utmost confidence, that had Finow been less watchful, bold, decided, and severe, Toobó Toa would soon have shortened his reign; or, if *he* had not, Voona would probably have dethroned him, on his return from Hamoa, in revenge for his former loss of Vavaoo: but his conduct was so unsearchable, his discovery of conspiracies was in a manner so instinctive, and his revenge so prompt, bold, and decisive, that the people looked up to him with extraordinary admiration, and pronounced him to be truly a great chief, worthy to be a king. The most judicious of the natives, while they considered his conduct as severe, declared it to be dictated by true policy. If therefore his severity, instead of being considered either criminal or cruel by his own people, was on the contrary thought worthy of admiration as becoming a great, politic, and wise chief *so circumstanced*, I think I am warranted in saying that it "was perhaps on all occasions to a certain degree justifiable." Finow, beyond all doubt, was greatly to be condemned, but not for his cruel severity: it was his disrespect for the gods that constituted his great crime,—a crime of such a magnitude that his people were astonished to see the gods favour his enterprizes. It is exceedingly difficult to judge of such a character without entering fully into the Tonga sentiments and habits. These remarks are made in consequence of some observations on the above passage in the Quarterly Review, No. 33, p. 25.

ignorance of the extent of their crime; whilst a native would have been executed upon the spot.* His conduct towards Mr. Mariner must also be noticed at the time when the Hope, captain Chace, arrived at Vavaoo.† It should here moreover be observed, that Finow's temper was uncommonly irritable; when once excited into anger, his rage was terrible: this he acknowledged himself, and would frequently say that his quick temper was the infliction sent him from Bolotoo :‡ and in some measure to obviate its ill effects, he frequently charged his matabooles to hold him whenever they saw him getting violently angry! This they always did, and in about ten minutes or a quarter of an hour he would become quite calm, and thank them for their interference. This admirable conduct is, no doubt, a beautiful trait in the character of a savage: and there is perhaps at this time many a man living at the Tonga islands who owes his present existence to this circumstance; whose head would undoubtedly have been cleaved long ago, but for this laudable artifice on the part of their chief. Nor was he on all occasions unable to master his temper without these secondary means; for if we observe him when he approached the shores of Vavaoo, to address the people with the view of persuading them to amicable measures, we shall see that all the scoffs and insults of his enemies did not in the least ruffle his temper, contrary to the expectation of his friends. But, however, his temper was no doubt very irritable, and with such a temper, and in such a state of society, it is not to be wondered at that he should occasionally be very harsh in his measures towards those who rebelled against him.

As to his moral character in general, not much can be said in his favour; he was suspected of harbouring revengeful designs against individuals for years, and would wreak his vengeance at a fit opportunity and kill them, as if from a momentary impulse of passion, when nobody was near to restrain him. His revenge in this way

* See page 120. † See page 196.

‡ They believe that every man has some deep-seated evil, either in his mental or bodily constitution, sent him by the gods; but for which they assign no other reason than the delight they take in punishing mankind: this last opinion is however by no means universal, the generality of the natives do not pretend to assign any reason; and upon mature consideration Mr. Mariner is convinced that the malignancy of the gods is not a Tonga doctrine, except as far as regards the Hotooa Pow hereafter to be spoken of.

was sometimes wreaked upon chiefs, who, as he imagined, did not pay him so much tribute as their plantations could have afforded; at least such was supposed to be his motive, by those who knew him best.

In describing the character of an extraordinary man, the picture is unfinished unless we furnish also a portraiture of his person, and of his personal manners; otherwise the imagination of the reader is sure to describe for itself a body, as a substratum on which all these mental qualifications are superinduced; and hence, incongruities are mingled together; the harmony of the picture weakened, if not quite destroyed; and an imperfect artificial construction is substituted for a perfect natural production. To give an example of the propriety, if not the necessity of this,—one might imagine from the character above given of Finow that he was of a very vindictive and cruel disposition, because we have given a few instances in confirmation of it: one might believe him therefore to have a countenance harsh and severe, a lowering, sullen brow, a haughty deportment, &c.—But nothing can be more remote from his true personal character;—and we are surprised to hear that his countenance was indeed energetic, yet mild; his brow prominent and bold, without sullenness; his deportment manly and erect, without pride. *Without* the knowledge of these facts, we suppose him to have been cruel and malevolent; *with* the knowledge of them, we rather suppose him to have been severe; but that his severity, where it degenerated into harshness, was occasioned sometimes by hastiness of temper; sometimes by misconception of the crime which he punished; at other times, (and perhaps partly at all times,) by the habits of the society in which he lived, these habits occasioning him to view acts of real cruelty in a light less atrocious than we should. If, on the other hand, we were to find that his countenance spoke the same harsh language that his actions appeared to speak, we might, without much fear of error, set him down as being often capable of malignant and atrocious actions.*

Finow, the sole and arbitrary monarch of Vavaoo, and the Hapai islands, was in stature six feet two inches; in bulk and

* That which appears to be the worst of his actions, at least the most inhuman, viz. the assassination of his brother Toobo Nuha, was always an inexplicable puzzle to those who might be considered impartial; but they all seemed perfectly convinced that he would not have done it without some strong reason.

strength, stout and muscular ; his head erect and bold ; his shoulders broad and well made ; his limbs well set, strong, and graceful in action ; his body not corpulent, but muscular ; his hair of a jet black, and curly, yet agreeably so, without being woolly ; his forehead remarkably high ; his brow bold and intelligent, with a little austerity ; his eye large and penetrating, yet joined to an expression of mildness ; his nose aquiline and large ; his lips well made and expressive ; his teeth remarkably large, white and regular ; his lower jaw rather prominent ; his cheek bones also rather prominent, compared with those of Europeans. All his features were well developed, and declared a strong and energetic mind, with that sort of intellectual expression which belongs not so much to the sage as to the warlike chieftain : ambition sat high on his front, and guided all his energies : his deep and penetrating eye, and his firm and masculine deportment, while they inspired his adherents with confidence, struck awe to the minds of conspirators : his actions were, for the most part, steady and determined, and directed to some well studied purpose : his resolve was fate, and those who obeyed him with reluctance trembled,not without reason. He appeared, almost constantly, in deep thought, and did not often smile ;—when he spoke, in matters of some importance, it was not without first holding up the balance in his mind, to weigh well what he had to say : persuasion hung upon his lip, and the flow of his eloquence was such, that many of his enemies were afraid to listen to him, lest they should be led to view the subject in a light prejudicial to their interests.

Although, in matters of consequence, he always seemed to weigh well what he had to say, in subjects of minor importance he was very quick in reply : his voice was loud, not harsh, but mellow, and his pronunciation remarkably distinct. When he laughed, which was not on trifling occasions, it was so loud as to be heard at an incredible distance ; and with a very strange noise preceding it, as if he were hallooing after somebody a long way off, and the same kind of noise as he always made when in a passion : and this was peculiar to him. When in his house, however, giving orders about his domestic arrangements, his voice was uncommonly mild, and very low.

In regard to his sentiments of religion and policy, they may be pretty well gathered from sundry passages in the narrative :—with respect to his religion in particular, it is difficult to say whether he

had any : it is certain that he disbelieved most of the oracles delivered by the priests ; for although he conceived that they were really inspired, when they appeared to be so, yet he thought that frequently a great deal of what they declared to be the sentiments of the god was their own invention ; and this particularly in regard to what did not suit his own sentiments. He never, however, declared his opinion of these things in public ; though he expressed them, very decidedly, to Mr. Mariner, and some of his intimate friends. He used to say that the gods would always favour that party in war, in which there were the greatest chiefs and warriors. He did not believe that the gods paid much attention in other respects to the affairs of mankind ; nor did he think they could have any reason for doing so,—no more than man could have any reason or interest in attending to the affairs of the gods. He believed in the doctrine of a future state, agreeably to the notions entertained by his countrymen ; that is, that chiefs and matabooles, having souls, exist hereafter in Bolotoo, according to their rank in this world ; but that the common people, having no souls, or those only that die with their bodies, are without any hope of a future existence.

Such was the character of the late How of the Tonga islands,—a character not without a considerable share of merit ; in some respects not unworthy imitation, and in every respect highly interesting.—We have pourtrayed it at some length, because such characters do not often come under our observation ; and it is proper that we should know what men are and may be in a savage state, if we wish to judge with tolerable accuracy of the human character in a civilized state, that, by comparison of the two together, we may arrive at a better knowledge of human nature in the abstract ; a science of all sciences the most truly interesting ; a science to which all others are but auxiliary ; and without which all others would be but vain subtleties, fatiguing in the pursuit, and unsatisfactory in the possession.

We come now to view the island of Vavaoo under the dominion of a man of a very different turn of mind ; of one whose intellect was of a very superior kind ; and who, unlike his late father, was void of inordinate political ambition, and sought the happiness of his people, not the extension of his own power ; an admirer of the arts, a philosopher among savages ! But to shew better the contrast between the two, we need only mention, that when the late

king was not at his house, and it was necessary to seek for him, he was generally to be found at some public place, at some other chief's house, or at the *maláai;* if the present king was wanted, he was to be found at the houses of carpenters, or canoe-builders, or else up in the country, inspecting some ground to be cultivated.

CHAPTER XIV.

The large fortress of Felletoa rebuilt—The late king appears to Foonagi (a female chief) in a dream—The charm of Tattao—Tongamana arrives from the Hapai islands respecting the Inachi—Certain political views arising from this circumstance—Permission granted to Toobó Tóa to come to Vavaoo to perform the usual ceremonies at Finow's grave—His conduct on this occasion—His astonishment at the warlike appearance of the new garrison—Arrival of *Lolo Hea Cow Keifoo* from Hapai—Great storm of thunder and lightning; its effects on the minds of the people—Dreams of a number of women, predicting the death of Tooitonga—Illness of Tooitonga—The fingers of several children cut off as sacrifices to the gods—Several children strangled—Tooitonga's death—His burial—The king prepares himself to perform the usual ceremonies at his father's grave—Accident of Mr. Mariner's sneezing: his quarrel with the king on this account: his after conduct: their reconciliation.

SOON after the burial of the late king, Finow Fiji proposed to his nephew (the present king) to rebuild the large garrison at Felletoa, which might serve as a strong and impenetrable fortification, in case of attack from a foreign enemy: besides which, he justly observed, that the garrison being rebuilt, it might serve as a place of residence for all the chiefs and great warriors; a measure in itself highly political, as it would prevent the seditious from forming cabals and parties, which they might more easily do whilst living at a distance up the country, than they could under the eyes of the king. But it was not proposed that they should reside constantly at the garrison, and, by that means, neglect their plantations in the country, but that each should have a house built with the usual conveniences for his wife and family, within the fencing, to reside in at night, visiting his plantations during the day; or to retire to wholly, in case of invasion, civil commotion, and whenever the king should order him to do so. This proposal of Finow Fiji being assented to by the king, the former requested permission to have the sole management of laying out the plan, and to see it carried into effect, which the latter readily agreed to.

During the time the garrison was being rebuilt, a circumstance happened which seemed to indicate that a conspiracy was on the eve of being formed, if not actually begun, and, as the circumstance alluded to is connected with a certain superstitious ceremony worthy of detail, we shall be particular in the description of it, and give the account of it exactly as it happened.

Foonagi, the wife of Finow Fiji, and formerly the wife of Tymomangnoongoo (a great warrior, who was a party concerned in taking the Port au Prince,) was a woman of uncommon penetration and discernment, and, on that account, as well as from the circumstance of her being the daughter of a chief who was a friend of the late Finow's father, was highly regarded by the late king and who attached himself to her so much, that it is supposed she lived with him as his mistress during the time that she was actually the wife of her first husband. She was a woman extremely religious, and universally respected, on account of her accurate knowledge with regard to all religious ceremonies, on which subject she was frequently consulted by the chiefs; and, upon political matters, Finow himself often consulted her, for in this, also, she stood eminent in the esteem of every one. To Finow she seemed as much attached as he to her; and, after his death, mourned his loss with a sorrow beyond the reach of comfort. She, above all others, was most attentive in decorating with flowers planted by her own hand, and, with the utmost solicitude keeping in order the *fytoca* where lay the body of her deceased friend. For the space of six months this faithful mourner scarcely ever slept but on his grave, watering it with her tears, and disturbing the silence of the night with her sighs. One day she went, with the deepest affliction, to the house of Mo-oonga Toobó the widow of the deceased chief, to communicate what had happened to her at the *fytoca* during several nights, and which caused her the greatest anxiety. She related that she had dreamed that the late How appeared to her, and, with a countenance full of disappointment, asked, why there yet remained at Vavaoo so many evil-designing persons; for, he declared, that since he had been at Bolotoo, his spirit had been disturbed by the evil machinations of wicked men conspiring against his son; but he declared that "the youth" should not be molested, nor his power shaken by the spirit of rebellion; that therefore he came to her with a warning voice, to prevent such disastrous consequences. The appari-

tion next desired her to place in order the pebble stones upon his grave,* and pay every attention to the *fytoca ;* he then disappeared. This troublesome dream she had had three or four nights successively. Mo-oonga Toobó upon hearing this account, thought it expedient to search the *fytoca*, to see if the charm of *tattao*† had not been practiced in regard to the present Finow. They accordingly went together to the grave, and, after accurate examination, they discovered several bits of *gnatoo*, and a wreath of flowers curiously formed in a peculiar manner, invented by one of the wives of the king, and which they recollected to have seen him wear round his neck a few days before.

This circumstance being communicated to Finow, and coming to the ears of his chiefs, and of the matabooles of the late How, produced considerable consternation among many of them. Finow, however, with that cool presence of mind which marked his character, issued orders to his chiefs to keep a vigilant look out, and, without discovering the least alarm, did every thing in the way of preparation against the worst that might happen. He kept Mr. Mariner constantly near him, that he might not be accidentally separated from him in case of any public disturbance. On all occasions he endeavoured to make the conspirators (if any such there were) believe that he was perfectly off his guard, and in conscious security, and, the better to convince them of this, he feigned to imagine that the bits of buried gnatoo, &c. must have been hidden there by some dogs in their play: by expressing himself in this way, he was in hopes of emboldening the conspirators to proceed with less caution in their plan, under the idea that he was off his guard. All this precaution, however, and studied policy, were unnecessary, as no signs of conspiracy became evident, and, perhaps no conspiracy existed. In the mean time, the building

*It must here be recollected, that mourners were accustomed to smooth the graves of their departed friends, and cover them with black and white pebbles.

† The charm of *tattao* consists in hiding upon the grave, or in any part of the *fytoca*, some portion of the wearing apparel of an inferior relation of the deceased, in consequence of which that relation will sicken and die ; or it may be buried in the house consecrated to the tutelar god of the family. This charm is not supposed to have the desired effect when the grave of the deceased person is made use of, unless the deceased was of superior rank to the person on whom the charm is practiced.

and fortifying the garrison with extra ditches went on with despatch, and, in a short time, was completed to the perfect satisfaction of Finow.

Shortly after the fortress was finished, a canoe arrived from the Hapai islands with Tongamana, a chief of the line of Tooitonga, who came from Toobó Toa, with a request to know how the *inachi** was to be sent to Tooitonga, seeing that Finow had declared that no communication whatever was to be kept up with Hapai. As all on board were habited in mats, with leaves of the ifi tree round their necks, as a token of submission, and that they came upon a religious duty, they were permitted to land. After having presented cava to several consecrated houses, they came before Finow, and presented some to him, and then opened to him the subject of their mission, stating that they came with a request from Toobó Toa, that he would grant him permission to present himself at Vavaoo, to pay his last respects to the memory of the late king, by performing the usual ceremonies at his grave; hoping that, although Finow seemed determined to cut off all communication with the Hapai islands, that still he would not carry his decree to such an extent as to form an insuperable bar to the performance of a religious duty, for that he (Toobó Toa) wished to take his last farewell of a great chief, who, while living, he so highly esteemed, and whose memory he had now so much reason to respect. After Finow had heard the subject of the embassy, he said, in reply, that he should consult his chiefs and matabooles as to what measures he ought to take, and would return a definitive answer as soon as possible. Tongamana and his party then rose up and went down to the beach, where their canoe was, and passed the night in the canoe-house.

Immediately after they had departed, Finow held a council with his chiefs and matabooles, the result of which was, that Toobó Toa should be allowed to send the *inachi*, provided Tongamana's canoe only was sent, and that this particular canoe should be allowed to come on any after occasion, upon condition that there were no more men on board than should be sufficient to constitute a crew; or, if he encroached upon this law, the canoe was never to be allowed to come again: but the question regarding Toobó Toa's coming was reserved for a future opportunity. This resolution

* The annual tribute of the first fruits of each island, to Tooitonga.

was made, partly from religious motives, and partly to shew the Hapai people that they entertained no fears of them, but chiefly, perhaps, to demonstrate to Toobó Toa, how well provided and well armed they were against all attacks from a foreign enemy.

The following morning, at cava, this resolution respecting the celebration of the *inachi*, on the part of the Hapai people, was communicated to Tongamana, upon which he departed immediately, on his return to the Hapai islands. As soon as Toobó Toa heard the permission granted by Finow, he ordered the tributes from the different islands (intended for the *inachi*) to be collected together, and put on board Tongamana's canoe. At the same time, the inhabitants of Tofooa, an island belonging to Tooitonga, eager to send their tribute for the *inachi*, also despatched a canoe to accompany that of Toobó Toa; and although this was contrary to Finow's strict injunction (that only Tongamana's canoe should come on this expedition,) still they flattered themselves that, as it was a canoe from Tooitonga's own island, it would be overlooked. But in this they were mistaken, for no sooner did the people of Vavaoo (so jealous were they of any apparent encroachment on their liberties) perceive that two canoes, instead of one, were coming to their shores, than they raised a great clamour, contending that the Hapai people had a mind to be treacherous; that, under the mask of religion, they were coming as spies; and, making these complaints to Finow, they called loudly for orders against such a proceeding, and insisted that one of the canoes should be sent back before the other should be allowed to land.

Finow seeing the conduct of the Hapai people, and hearing the complaints of his own, immediately gave orders that Tooitonga's canoe should be instantly sent away, else neither of them should be allowed to land. Perceiving, however, afterwards, that Tooitonga's canoe was laden with part of the tribute, and as it would have been sacrilegious to have sent back any portion of what was intended for the *inachi*, he ordered it to be landed, and the canoe, with all its men, who, by the by, were choice warriors, to be sent back immediately without being allowed to set foot on shore. On this occasion, Finow, reflecting how easy it would be for any of the Vavaoo people who chose to leave the island on this occasion, and that Tooitonga's canoe would readily receive them, because the law which he had previously made extended not to this canoe, but only (according to the manner in which it was expressed,) to that of Tongamana;

reflecting on this, and seeing no way to prevent the evil, he openly proclaimed to the people, that if any wished to go and reside at Hapai, they had the opportunity of going in Tooitonga's canoe, but that they would not be permitted to return to Vavaoo. No one, however, thought proper to leave the island.

After the ceremony of *inachi*, the canoe of Tongamana was sent away with permission to bring Toobó Toa, and any of his chiefs that thought proper to come, even although they filled more than one canoe, provided they only staid one day at Vavaoo, just to perform the ceremonies at the grave of the late How. For the king began now to consider that it would be bad policy to impose too many restrictions on the admission of the Hapai people, as it would indicate want of strength, and a certain degree of apprehension : and on the other hand, as the fortress was very strong, and able to resist almost any adverse force, he had not so much occasion to be under alarm.

In the mean time Finow despatched several small canoes to the outer islands of Hafooloo How,* to watch the arrival of Toobo Toa, and to return with immediate notice of this event to Vavaoo, which they did as soon as they saw three canoes which hove in sight. The notice being given to Finow, he sent back several of his own canoes to meet those of Toobó Toa, with orders that the Hapai canoes should not be allowed to advance farther than the neighbouring islands, but that they should bring Toobó Toa and his party along with them up the creek to Felletoa, in the Vavaoo canoes. This was accordingly done, and Toobo Toa, and about sixty of his warriors, were landed near the fortress. They were all dressed in mats ; their heads were shaven, and the leaves of the *ifi* tree were round their necks, according to the custom at burials. They were followed by several boys bearing a few spears, arrows, and clubs. They proceeded immediately to the grave of the late How, and after having sat before it a little time, with their heads bowed down, Toobo Toa arose, and taking a sharp club from one of the boys, inflicted several very severe wounds on his own head, calling out to the deceased to witness this proof of his love and fidelity, and declaring aloud that his sentiments towards his son were the same as those he formerly entertained towards *him*, notwithstanding that his death had occasioned this seeming breach be-

* The name given to Vavaoo and all its surrounding little islands.

tween himself and his son ; and protesting how much he wished a perfect and friendly understanding with the Vavaoo people, that he might occasionally have the opportunity of preparing the cava for young Finow ; and by such and other assiduities prove his respect and loyalty towards his family : but as he supposed that the chiefs of Bolotoo had decreed otherwise, he should be contented to live at the Hapai islands, and evince his remembrance of the deceased, by sending, in Tongamana's canoe, the produce of his own islands as presents to his son. This speech was followed by those of several of his party, all much in the same sentiment, and then, after bruising their heads, running spears and arrows through their cheeks, thighs, and breasts, they left the grave to attend to the cava of Finow. In the evening Finow, Toobó Toa, and Finow Fiji, had a short conversation together, when Toobó Toa expressed his wish to be tributary to Vavaoo, notwithstanding it might still be thought politic, as long as any of Toobo Nuha's near relations were living, to keep him and his people at a distance, acknowledging that such a separation was the only way of preserving peace between the two powers. He stated, moreover, that with the view of keeping his own people from meditating either conspiracies against himself or wars against Vavaoo, (which they would be sure to do if they remained long idle,) he should turn his attention to the assistance of the garrison of Hihifo at Tonga, which was upon friendly terms with him, but which he lately heard was very weak, and in great danger of being destroyed by the enemy. To the succour of his friends, therefore, he meant to proceed to Tonga with a strong army as soon as possible. To Toobo Toa's proposal of still sending a tribute, Finow objected for two reasons, first, because Vavaoo itself yielded quite enough for the maintenance of his people, and secondly, because any tribute received from Toobo Toa might be construed by the people into an act of friendship and alliance, which ill suited with the sentiments they entertained towards the man who had formerly killed their beloved chief Toobo Nuha. As to the annual tribute for the *inachi*, it could not be dispensed with, because it was a religious act, and was necessary to be performed to ensure the favour of the gods, and to prevent any calamities which might otherwise be inflicted on them. Toobo Toa was obliged to accede to all that Finow had so reasonably said upon the subject ; his pride, however (as it was believed) was much hurt at feeling the necessity of coinciding in

the wishes of so young and inexperienced a chief. Whilst Toobo Toa was speaking, the tears ran down his cheeks, influenced probably by the feelings of his heart, for he had a great respect for the late How, a real friendship for him, and felt a sincere regret for his loss. The same evening he took his leave of Finow, by performing the ceremony of *moe-moe*,* and repaired with his men to the canoes, in which the following morning he departed for Hapai.

Toobo Toa was greatly pleased with the appearance of the garrison, declaring that he had never seen any thing so warlike and formidable, not even at the Fiji islands, where he had lived several years. Finow had indeed given the strictest orders to make every thing appear in as good a state as possible, producing a tasteful display of clubs, spears, and arrows, arranged against the houses, with wreaths of flowers and certain warlike decorations. Upon the whole, when the size, and strength of the place, with its situation, was taken into consideration, it was, perhaps, by far the most formidable fortification that had ever been established in any of those clusters of islands, in the midst of the southern ocean.

About a month after the departure of Toobó Toa, during which time nothing particular occurred, a fisherman from one of the neighbouring islands brought word that a small canoe had been seen

* A kind of salute paid to the greatest chief present, and consists in bowing the head, (whilst sitting cross-legged before him) so that the forehead touches the sole of the chiefs foot, (who sits in like manner) and then touching the sole of the same foot, (which may be either the right or the left) first with the palm and then with the back of each hand. The ceremony is also performed by persons who may have accidentally touched any part of a superior chief's person, or any thing whatever belonging to him; and unless this ceremony is performed after such contact, they cannot eat without danger (as they suppose) of swelling up and dying. They are very subject to indurations of the liver, and certain forms of scrofula hereafter to be spoken of, and which, as they conceive, frequently happens from a neglect of this ceremony, after touching any thing belonging to a superior chief. They most frequently, however, perform it, without knowing themselves to have occasion for it, merely as a matter of caution. And if a man has eaten any thing without performing this ceremony when he had occasion for it, the chief applies the sole of his foot also to the man's belly, as a greater security against such swellings. Moe-moe means literally to touch or press. (See note, p. 108.)

coming in a direction from Hapai. In a short time the canoe itself arrived, bringing one of Finow's principal warriors, Lolo Hea Cow Keifoo, and his two brothers, young lads, who had been at the Hapai islands in consequence of the illness of their father, who had resided there, but was since dead. They brought intelligence that Toobó Toa had ordered all the canoes to be got ready as soon as possible, and put in a state for sea; and all his fighting men to hold themselves in readiness to depart at a moment's notice. In consequence of this order, Lolo Hea suspected, and indeed it was universally believed, that it was Toobó Toa's intention to make a descent upon the island of Vavaoo: hence he took the first opportunity to make his escape with his two brothers; for had he stayed to have come with the invading army, he could not in honour have deserted it, and would thus have been obliged to fight against his own countrymen.* Finow, on hearing this intelligence, was not backward in making the most judicious preparations to receive his enemy, and which he did, although he had no idea but that his intention was to land his men at Tonga, with a view to assist the garrison before spoken of; but still he held himself well prepared, according to the Tonga maxim, that is *never suspect any thing without immediately making preparations for the worst.*

To the rest of the preparations Mr. Mariner got ready a carronade, which had hitherto not been used, on account of its having been spiked. Having nothing wherewith to drill the touch-hole, he collected together a vast quantity of wood, and made a large fire, in the midst of which was the gun, of which, when hot, he readily cleared the touch-hole: it was then mounted upon a carriage. Thus Finow had three guns, six barrels of powder, and plenty of shot, for almost all the shot which had been fired in the former attacks upon the garrison were again found and collected. Finow also sent a canoe to the islands of Togoo, to the N. W. of Vavaoo, to collect a cargo of round black pebbles, which are found there in abundance, to serve as shot. With all this ammunition, Finow was far superior to Toobó Toa, who had only two guns, and was withal very short both of powder and shot. All these preparations, however, were never required, for, shortly after, Tonga-

* Such is the opinion of the Tonga islanders, that if a man be at any foreign island which is about to wage war with his own, he holds himself obliged to side with the people among whom he is. (See note, p. 129.)

mana's canoe arrived, bringing intelligence that Toobó Toa had proceeded with his army to the assistance of the garrison before spoken of in the island of Tonga.

About this time there happened a very heavy storm of thunder and lightning, which is always considered ominous by the natives, and esteemed the harbinger of some great event, such as invasion, death of a great chief, arrival of an European ship, &c. This event therefore produced, as it generally does, considerable anxiety in the minds of the people; and this anxiety was much increased by the dreams of several women. One dreamed that during the time of the *inachi*, Tooitonga, at the head of a number of hotooas, attacked them, and broke to pieces the consecrated yams; another, that she had been at Bolotoo, and heard a decree of Higooleo, (one of the principal hotooas,) that Vavaoo should shortly experience some great calamity, because the people had neglected some particular and important ceremonies. In this state of the public mind, parties were sent to the outer islands to keep a perpetual watch, and to bring immediate intelligence of any canoe that might appear. In the course of a little time it was remarked that Tooitonga decreased considerably in size, losing flesh every day, although otherwise in good health; it was not long, however, before he began to complain of weakness and loss of appetite. His illness beginning thus to be confirmed, occasioned his relations and attendants to have recourse to the usual ceremonies on such melancholy occasions. Accordingly every day one or other of his young relations had a little finger cut off, as a propitiatory offering to the gods for the sins of the sick man.* These sacrifices, however, were found of no avail; greater, therefore, were soon had recourse to: and accordingly three or four children were strangled, at different times, in the manner which has already been related; and

* Nothing is more common in these islands than the sacrifice of a little finger on occasion of the illness of a superior relation: insomuch, that there is scarcely a grown-up person (unless a very great chief, who can have but few superior relations) but who has lost the little finger of both hands. Nor is there ever any dispute between two persons with a view to get exempt from this ceremony; on the contrary, Mr. Mariner has witnessed a violent contest between two children of five years of age, each claiming the favour of having the ceremony performed on him, so little do they fear the pain of the operation: the pain indeed is but very trifling, from the mode, probably, in which it is performed, which will be fully described in another place.

invocations were made to the deities at *fytocas*, consecrated houses, and in the persons of the priests, but still without effect, for the gods, were deaf to their entreaties ; and the illness of the sacred chief grew every day more alarming. As a last resource, therefore, to excite the compassion of the deities, they carried the emaciated person of Tooitonga to the place where his provisions were accustomed to be cooked ;* in the same manner as Finow was carried :— but notwithstanding all this, death overtook him in the course of eight days, after six weeks illness.

About a month or six weeks after the funeral ceremonies were finished,† Finow, who had not broken his head (as they call it) at the grave of his father, because perhaps on a public occasion it would have looked in him like an ostentatious display of what might have been thought *affected* feeling, resolved to perform this ceremony in a more private manner, accompanied only by a few of his warriors, to whom he now signified his intention. Accordingly one morning he and his men began to prepare themselves for this affair, when unfortunately an accident happened, which to us Europeans (in the present times) would not have attracted the slightest attention ; but, in the estimation of these people, was a matter pregnant with the most important and serious consequences :—for at this time Mr. Mariner, on entering the house, happened to sneeze ! Immediately every one present threw down his club, for who would proceed on so important an expedition after so dire an omen !‡ Finow's eyes flashed with the fire of rage ;— directing them full on Mr. Mariner, he cursed him with the most bitter curse " strike your god !"—and, rising from the ground, he demanded why he came there ?—to which he answered, " Your father would not have asked me that question ; and I am surprised that you are so much unlike him, as to believe in such superstitious nonsense." This was too much for him to bear, particularly before so many of his men ; and snatching up a club that lay near

* It must be recollected that this is an act of great humility, that the high and sacred chief of Tonga should resort to the place where his victuals are cooked. (See the account of the death of Finow, p. 231.)

† Of which a description will be given hereafter, under the head of Religious Ceremonies.

‡ To sneeze at the moment of setting out on an expedition argues, in their opinion, the most fatal results ; even Finow who had a superior mind, could not efface from it the depth of the impression.

him he would have instantly despatched him, if some of the men present had not pushed Mr. Mariner out of the house, while the rest held Finow. Upon this the former wished him good bye*—said that if he wanted him he might send for him, adding, that he did not before know that his presence was so disagreeable. Several men then came out of the house, and hurried Mr. Mariner away, lest Finow, before his passion had time to cool, should pursue him, and effect some desperate revenge: he retired, therefore, to a house near the grave. Shortly after, Finow having consulted with his men upon the subject of Mr. Mariner's sneezing, resolved that, as he was a foreigner, and had different gods, his sneezing was not to be considered of any consequence: they then proceeded to the grave to perform the ceremony of head-breaking, when Finow and all his men, inspired with enthusiasm, cut and bruised their heads in a shocking manner; Finow in particular, not contented with the usual instruments, made use of a saw, the teeth of which he struck against his skull with such vehemence and good will, that he staggered as he went home with loss of blood. These scenes need not be further described; we have already had enough of them.

Mr. Mariner, immediately after this, proceeded to his plantation, resolving to remain there, and see how long Finow would be contented without his company. This conduct, according to the manners and customs of Europeans, appears extremely haughty, arrogant and presumptious: for although Finow, in this instance, was undoubtedly much to blame in putting himself in such a violent rage, and Mr. Mariner in danger of his life, on the occasion of an accident which might so easily have happened, and might have been so difficult to avoid, yet the latter being so much the inferior, we might suppose it to be his duty first to ask pardon for the offence so unintentionally committed: but this plan would be far from producing a good effect in the Tonga islands: on the contrary, he would have been thought a mean-spirited fellow, ever willing to sink himself below the dignity of a man, to purchase the pardon and friendship of a superior. And had he acted in this way, the king would most undoubtedly have thought meanly of him, and never again have made him a *confidential* friend, which always implies something of an equality.

* The expression answering to this in the Tonga language is *bea ger nofo*, (and you remain,) and is a phrase always used in taking leave of any one.

In the evening (a few hours after his arrival at his plantation) a girl came with a message from his adopted mother, assuring him that he was perfectly safe, Finow having expressed his extreme sorrow for his own conduct: she advised him, however, not to return to the king till after several invitations, nor even till he came in person to request a renewal of his friendship; for although it was dangerous in Tonga to be *too* haughty,—on the other hand, too much submission would be as bad (upon the principle above alluded to:) besides, as she was shortly going to live at the Hapai islands along with her father, she wished beforehand to see Mr. Mariner safe against all future designs and insults from inferior chiefs, by thus counselling him to act with becoming dignity towards even the king himself, whose friendship and sentiments towards Mr. Mariner she well knew. He accordingly took her advice, and remained at the plantation ten days, notwithstanding repeated messages from Finow, and entreaties to return; and at last he so intimidated the messengers, by threatening to shoot them if they appeared again with that errand, that Finow at length resolved to fetch him himself; and accordingly one morning entered his house, and having awakened him, saluted him in the kindest and most affectionate manner, begged his pardon for his too hasty conduct, and wept abundantly. After this period they were inseparable friends.

During this reconciliation, Finow explained to Mr. Mariner the cause of his unseasonable rage against him for sneezing: it was not that he had any superstitious idea of it as a bad omen, but that it might have this effect upon the minds of his men, and thus put off his intended ceremony.

CHAPTER XV.

The king annihilates the divine chiefdom of Tooitonga, and the ceremony of *inachi*—Mr. Mariner's adopted mother departs for Hapai—The stratagem used to prevent her female attendants from accompanying her—Spirited speech of Tálo on this occasion—All communication with the Hapai islands shut up—The king's extraordinary attention to the cultivation and defence of the country—Interesting anecdote respecting two chiefs, Hála A'pi A'pi and Tálo—Attempt from the people of Hapai—Mr. Mariner discovers an European vessel whilst on a fishing excursion: his men refusing to take him on board, he wounds one mortally, and threatens the others, upon which they paddle towards the ship—Anecdote of the wounded man—Mr. Mariner's arrival on board, and reception from the captain—The king visits him in the ship: his behaviour on board: his earnest wish to go to England—Mr. Mariner sends on shore for the journal of the Port au Prince, and procures the escape of two of his countrymen—Further transactions on board—He takes a final leave of the king—The ship sails for the Hapai islands.

IN consequence of Tooitonga's death, the great obstacle to shutting up the communication with Hapai was, for a time at least, removed; but that it might be so more completely, the king came to a determination of having no more Tooitongas, and thus to put a stop for ever to the ceremony of *inachi;* for he conceived that there was very little public utility in what was supposed to be the divine authority of Tooitonga: but that it was, on the contrary, a great and useless expense to the people. This measure, as may be imagined, did not prove very objectionable to the *wishes* of the multitude, as it relieved them from the *inachi*, a very heavy tax; and, in times of scarcity, of course extremely oppressive. In regard to the religious objections which one might suppose would be started against the endeavour to set aside an institution so ancient, so venerable, and so sacred, as that of Tooitonga's divine authority,—it must be noticed that the island of Tonga had, for many years, been deprived of the power, presence, and influence of Tooi-

tonga, owing to its political situation; and, notwithstanding, appeared in the eyes of Finow, and of all his chiefs, warriors, and subjects, to be not less favoured with the bounties of heaven and of nature than the other islands, excepting the mischief and destruction which arose from human passion and disturbances: and if Tonga could exist without this divine chief, why not Vavaoo, or any other island? This strong argument growing still stronger, upon a little reflection, brought the chiefs, matabooles, and older members of society, to the resolution, that Tooitonga was of no use at all; and the people themselves, ever willing to fall into measures that greatly promote their interest, notwithstanding a few religious scruples very soon came to be of the same opinion too.

As soon as Finow had come to this determination, and to that of shutting up all communication with the Hapai people, it became necessary to acquaint Tongamana, at his next arrival, with this new regulation, and to forbid him ever to return to Vavaoo again. In the mean time, however, as Finow had promised Tooi Bolotoo that his daughter (Mr. Mariner's adopted mother) should be allowed to proceed to him at the Hapais, she was ordered to get herself and attendants ready to accompany Tongamana on his way back. Now it happened this person had a great number of female attendants, many of whom were some of the handsomest women at Vavaoo; and, as the leave granted to her to depart was equally a licence for the departure of her attendants, Finow became apprehensive that the alienation of so many fine women from the country would occasion considerable discontent among his young men, and would perhaps tempt some of them to take the same step. He sent, however, for Máfi Hábe, and told her, that, with her leave, he would contrive some means to keep back her women, whose departure might occasion so much disturbance: in this intention she perfectly coincided, as she should have little use for them hereafter, in the retired life she meant to lead with her father, two favourite attendants, however, excepted, whom she begged to take with her. Matters being so far agreed on, Finow, to avoid the appearance of injustice on his part, gave Mr. Mariner instructions how to act, with a view to bring about his object, as if it were a thought and impulse of his own. Accordingly, when Tongamana's canoe was ready to depart, and every one in it, save Máfi Hábe and her attendants, she was carried on board, and her two favourite attendants immediately followed: at this moment, when the rest of the women were

about to proceed into the canoe, Mr. Mariner, who had purposely stationed himself close at hand with his musket, seized hold of the foremost, and threw her into the water, and forbad the rest to follow, at the peril of being shot. He then called out to Finow's attendants, who were purposely seated on the beach, to come to his assistance, pretending to express his wonder at their folly, in permitting those women to leave them, for whose protection they had often hazarded their lives in battle : upon this (as had been previously concerted) they ran forward, and effectually prevented any of them from departing. At this moment, while their lamentations rent the air, Finow came down to the beach ; and inquiring the cause of this disturbance, they told him that Togi (Mr. Mariner) had used violent measures to prevent their accompanying their beloved mistress, and that the young chiefs had cruelly assisted him. One of these chiefs (Talo) then addressed Finow :—"We have all agreed to lose our lives rather than suffer these women, for whom we have so often fought, to take leave of us for ever. It is probable that we shall soon be invaded by the people of Hapai : and are we to suffer some of the finest of our women to go over to the men who will shortly become our enemies ? Those women, the sight and recollection of whom have so often cheered our hearts in the time of danger, and enabled us to meet the bravest and fiercest enemies, and to put them to the rout ? If our women are to be sent away, in the name of the gods, send away also the guns, the powder, and all our spears, our clubs, our bows and arrows, and every weapon of defence : with the departure of the women our wish to live departs also, for then we shall have nothing left worth protecting, and, having no motive to defend ourselves, it matters little how we die."

Finow upon this was obliged to explain to Tongamana the necessity of yielding to the sentiments of these young chiefs, to prevent the discontent and disturbance which might otherwise take place. The canoe was now ordered to leave Vavaoo for the last time, and never more to return, for if she or any other canoe should again make her appearance from Hapai, her approach would be considered hostile, and proper measures would accordingly be adopted. At this moment, the women on the beach earnestly petitioned Finow to be allowed to take a last farewell of their dear and beloved mistress, which on being agreed to, nearly two hours were taken up in this affecting scene.

From this time Finow devoted his attention to the cultivation of the island; and the exertions of this truly patriotic chief were so far successful that the country soon began to promise the appearance of a far more beautiful and cultivated state than ever: nor did he in the mean time neglect those things which were necessary for the better defence of the place, and accordingly the fortress underwent frequent examination and improvements.

In the midst of these occupations, however, a circumstance happened which might have been the cause of much civil disturbance. It is well worth relating, as it affords an admirable character of one of the personages concerned, and shews a principle of honour and generosity of mind, which must afford the highest pleasure to those who love to hear of acts worthy the character of human nature. On one of the days of the ceremony known by the name of *tow tow*,* which is celebrated on the malái, with wrestling, boxing, &c., a young chief, of the name of Talo, entered into a wrestling-match with Hala Api Api (the young chief who, as may be recollected, was mentioned on the occasion of Toobó Nuha's assassination.) It should however be noticed, that a few days before, these two had held a debate upon some subject, in which neither could convince the other. It is usual on such an occasion, to prevent all future fruitless argument upon the same topic, to settle the affair by wrestling: not that this mode is considered in the light of a knock-down argument, perfectly convincing in its nature, but it is the custom for those who hold a fruitless contention in argument, to end the affair the next opportunity, by a contention in physical strength, after which the one who is beaten seldom presumes to intrude his opinion again on the other, at least not upon the same subject. Hala Api Api therefore challenged Talo on the spot. For a long time the contest was doubtful; both well made, both men of great strength: at length, however, it was the fate of Talo to fall, and thus the contest ended. The fallen chief, chagrined at this event, could not allow, in his own mind, that his antagonist had overcome him by superior strength, but rather owing to an accidental slip of his own foot; and consequently resolved to enter the lists with him again at some future and favourable opportunity. This occasion of the cer-

* An offering to the god of weather, beginning at the time when the yams are full grown, and is performed every tenth day for eighty days.

emony of *tow tow* presenting itself, Talo left his companions and seated himself immediately opposite Hala Api Api; a conduct which plainly indicated his wish that the latter in particular should engage with him: a conduct, too, which, though sometimes adopted, is generally considered indicative of a quarrelsome disposition, because the challenge ought not to be made to one in particular, but to any individual among those of a different place or party who chooses to accept it. As soon as Hala Api Api and his friends perceived this, it was agreed among them that he alone should oppose him. In a short time Talo arose and advanced; Hala Api Api immediately closed with him and threw him with a severe fall. At this moment the shouts of the people so exasperated Talo, (for he had made sure in his own mind of gaining a victory) that on the impulse of passion, he struck his antagonist, whilst rising off him, a violent blow in the face; on which Hala Api Api threw himself in a posture of defence, and demanded if he wished to box with him: Talo, without returning an answer, snatched a *tocco tocco*,* and would evidently have run him through the body if he had not been withheld. Hala Api Api, with a nobleness of spirit worthy of admiration, seemed to take no notice of this, but smiling returned to his seat amid the acclamations of the whole assembly. All applauded his greatness of soul, as conspicuous now as on other occasions; Finow in particular shewed signs of much satisfaction, and in the evening, when he was drinking cava with the matabooles, whilst this noble chief had the honour to wait on them, the king addressed himself to him, returning thanks for the presence of mind which he had proved, and his coolness of temper; which conduct had placed his superiority and bravery in a far more splendid light than if he had given way to resentment: and as to his retiring, without seeking farther to prolong the quarrel, he was convinced (he said) that he had in view nothing but the peace and happiness of the people, which would undoubtedly have been disturbed by an open rupture with a man who was at the head of so powerful a party. To this the young chief made only this reply: "*Co ho möóni;*"† and appeared overcome by a noble modesty, at being so much praised (contrary to custom) before so large an assembly.

* A spear about five feet long, used by them as a walking stick, but seldom employed in battle.

† Meaning literally, "it is your truth:"—that is, what you say is true.

In the mean while, Talo, conscious of his error, and ashamed to appear in public, retired to one of his plantations called *Móte ;* whilst Hala Api Api, imagining what must be the distress of his feelings, resolved upon a reconciliation, and having intimated this to his men, he desired them to go armed, in case any misunderstanding should accidentally arise. Accordingly, one morning he and his men left the *mooa*, after having given out that he was going up the country to kill some hogs of his that were running wild : this he did lest the circumstance of his men being armed should give rise to false and dangerous suspicions respecting his intention ; and, at the same time, he invited several of Finow's men to come and partake of the feast. As soon as they had left the fortress, he imparted to them all his real intention to offer Talo his former friendship, and to assure him that he had forgotten the late affair. When they arrived near the plantation, Hala Api Api went on a short distance before, and on entering the house found Talo fast asleep, attended only by his wife and one of her servants : they were both employed in fanning him. He left his spear on the outside of the house, and carried his club in with him. The noise he made on entering awoke Talo ; who, imagining that the other had come to assassinate him, started up, seizing his club, rushed out of the house, and fled : Hala Api Api pursued him, taking with him his spear : his feelings now being greatly hurt to see one fly him so cowardly, who of late had matched himself as his equal, he at length became so exasperated that he threw his spear at him ; which, however, fortunately got entangled in some bushes. At this moment Talo was considerably in advance, in consequence of the time which it took the other to go back to the opposite side of the house for his spear : the latter was noted, however, for his swiftness, and conscious that he should overtake him, he continued the pursuit. Before Talo had crossed the field of high grass adjoining his house, he was under the necessity of throwing off his *gnatoo*, and very shortly after he threw away his club too. Hala Api Api stopped to pick it up, and thus loaded with two clubs he bounded after him with such extraordinary fleetness, that before they had half crossed the next field he overtook him, and catching hold of him by a wreath of flowers that hung round his neck, exclaimed with generous indignation, "Where did you expect to escape to? Are you a bird that you can fly to the skies ; or a spirit that you can vanish to Bolotoo?—Here is your

club, which you so cowardly threw away; take it, and learn that I come not to deprive you of life, but to proffer you again my friendship, which you once prized so highly:" with that he embraced him, and tearing his own *gnatoo*, gave him half to wear. By this time Hala Api Api's men coming up, he despatched them immediately to the garrison to prevent any disturbances which might arise from a false report of this adventure for a few of Talo's men being near the house, and mistaking Hala Api Api's intention, imagined the fate of their chief inevitable, and had betaken themselves immediately to the garrison, with a view to excite the adherents of Talo to revenge his death; for he was a powerful chief, had belonged to the former garrison, and would undoubtedly have had most of the chiefs of Vavaoo for the avengers of his cause. The two chiefs returned as soon as possible to Felletoa, to shew the people that they had entered again into a friendly alliance. When they arrived they found the whole place in such a state of disturbance, all being up in arms, party against party, that in all probability if they had arrived a little later, war would already have broken out. At the sight of them, matters were soon adjusted; and their mutual friendship became stronger than ever.

A short time after this, the people of Hapai clearly shewed their intention of commencing hostilities; but were defeated in the very act by the vigilance and bravery of some of Finow's young warriors, among whom Mr. Mariner had the honour to take an active part. One day most of the large sailing canoes were launched, for the double purpose of procuring from some of the outer islands a quantity of coarse sand, and to convey those whose business it was to cut flag-stones for the grave of Tooitonga, to different places for that end. Owing, however, to contrary winds, they were not able to make the shores of Vavaoo that evening; and, in consequence, Finow, who was with them, proposed to remain at the island of Toonga during the night. A short time after, they received intelligence from a fisherman that a canoe, apparently from Hapai, was approaching, and, it was supposed, with an hostile intent, as she had a quantity of arms on board, and many men. In consequence of this, the young warriors requested of Finow leave to proceed in a number of small canoes (as the wind was unfavourable for large ones,) and endeavour to cut them off. After a due consultation this was granted; and eleven canoes, man-

ned with the choicest warriors, paddled towards a small island at a little distance, on which the Hapai people had landed. As it was a moonlight night, the enemy saw them, and concealed themselves behind certain bushes at a small distance from the beach, where they supposed Finow's men would land: they were right in their conjecture, and, as soon as Finow's warriors were arrived, the enemy rushed upon them with their usual yell, and occasioned much disorder and alarm, but soon rallying, they pressed on them in return so closely and bravely, that they were obliged to retreat towards the place where their canoe lay; and here a most severe conflict ensued. Unfortunately, in hurrying on shore from the canoes, Mr. Mariner's ammunition got wet, which rendered his musket of little use, hence he was obliged to employ only a bow and arrows. The enemy finding themselves so well matched, and thinking they might soon be attacked by forces from the main land (Vavaoo,) they embarked as speedily as they could; but in doing which, they lost ten or twelve men. Mr. Mariner again tried to use his musket, and, after repeated trials, succeeded in shooting the two men that steered (it being a double canoe,) after which he returned with his own party to their canoes, leaving nineteen of the enemy dead on the field, besides the two killed in the canoe: their own loss were four, killed on the spot, and three others, who died afterwards of their wounds. The enemy were about sixty in number; themselves about fifty. In this affair Mr. Mariner unfortunately received a violent blow on the knee by a stone from a sling, which lamed him for a considerable length of time. It appeared from the account of a boy, who was wounded and taken prisoner, that the enemy intended to proceed as secretly as possible to the westward of Vavaoo, and, under cover of the night, to make incursions on shore, and do all the mischief in their power.

For the space of about two months after this affair, no circumstance worthy of note took place: no other attack from the people of Hapai was attempted, and all seemed peaceable and quiet. At the end of this period, however, there happened a circumstance, the most fortunate of all to Mr. Mariner, viz. that of his escape. In this time of peace, when he had nothing in which to employ himself, but objects of recreation and amusement, sometimes with Finow, or other chiefs, and sometimes by himself, he would frequently go out for two or three days together, among the neighbouring small islands, on a fishing excursion: as he was

one evening returning homeward in his canoe, after having been out three days, he espied a sail in the westward horizon, just as the sun had descended below it; this heart-cheering sight no sooner caught his attention than he pointed it out to the three men in the canoe with him (his servants that worked on his plantation,) and desired them to paddle him on board, holding out to them what an advantageous opportunity now offered itself to enrich themselves with beads, axes, looking-glasses, &c.; an opportunity which they might never again meet with: to this they replied, that they had seen her before, but that their fear of his wishing to go on board prevented them from pointing her out to him, for they had often heard their chiefs say, that they never meant to let him go if they could help it; and hence they were apprehensive that their brains would be knocked out, if they suffered him to escape. Mr. Mariner then condescended to intreat them to pull towards the vessel, promising them very rich rewards. After conversing together and whispering something between themselves, they told him, that notwithstanding the great esteem and respect they had for him, they owed it as a duty to their chiefs to refuse his request; and, upon this, they began to paddle towards the nearest shore. Mr. Mariner instantly demanded, in an elevated tone of voice, why they talked about the fear of chiefs; were they not his servants, and had he not a right to act with them as he pleased? He then took in his hand his musket from behind him, when the man who sat next immediately declared, that if he made any resistance, he would die in opposing him, rather than allow him to escape: upon this, Mr. Mariner summoned up all his strength, and struck him a most violent blow, or rather stab, near the loins, with the muzzle of the piece, exclaiming at the same time, "*Ta gi ho Hotooa, co ho mate e.*"* This lunge produced a dangerous wound, for the musket, being a very old one, had grown quite sharp at the muzzle, and was, besides, impelled by the uncommon force with which, inspired by the prospect of escape, he felt himself animated: the man immediately fell flat in the bottom of the canoe, senseless, and scarcely with a groan.† Mr. Mariner instantly pull-

* Meaning, literally, "Strike your Hotooa, there's your death!" which are forms of energetic expressions, used like oaths, on extraordinary occasions, calculated to express vengeance.

† This man whose name was Teoo Fononga, well deserved the fate he met with: he used to beat his wife unmercifully, for which Mr. Mariner had fre-

ed his legs out straight: he then presented his musket to the other two, who appeared somewhat panic-struck, and threatened to blow out their brains if they did not instantly obey his orders, and pull towards the vessel. They accordingly put about, and made towards her. The one that Mr. Mariner wounded was a piece of a warrior, but the other two had never been in battle, and, as he supposes, did not know but what he could fire off his musket as often as he pleased without loading it: be this as it may, they were now perfectly obedient,and he encouraged them farther, by reminding them that they had a good excuse to make to their chiefs, since it was by compulsion, and not by will, that they acted. In the mean time, he kept a strict eye both upon them and the man in the bottom of the canoe; upon those, lest they should take an opportunity to upset the canoe, and swim to the shore, with which they were well acquainted, and upon this, lest he should recover and attempt the same thing, or else make an unexpected attack: fortunately he did not stir the whole night.* They did not come up with the vessel till about daylight next morning, owing to the distance they had to go, for they were about four miles off the north-west part of Vavaoo, and the ship bore west-south-west, about five miles distant, steering under easy sail, to the south end of that island: besides which, they were much fatigued with having pulled about the whole day against a heavy sea, and were short of any provisions, except raw fish. During the whole night, the man in the bottom of the canoe lay perfectly still, and showed no signs of life, except a slight gurgling noise in his throat, which was heard now and then. As soon as the canoe pulled up alongside the brig, Mr. Mariner, without stopping to hail, on the impulse of the moment, jumped up into the main chains, and was very near being knocked overboard by the sentinel, who took him for a native, for his skin was grown very brown, his hair very long, and tied up

quently knocked him down with a club: he formerly had a wife who, in time of scarcity, he killed and ate: since that time having several children, more than he wished, he killed a couple of them to get them out of the way. His best qualities were being an excellent fisherman, and a very hard-working fellow.

* It may be remarked, also, that this was the season for sharks, and their consciences, probably were not quite clear from having infringed some prohibition or another, in consequence of which, according to their notions, they were liable to be devoured by sharks.

in a knot, with a turban round the head, and an apron of the leaves of the chi tree round his waist: this disguise would have warranted the conduct of the sentinel, but as soon as Mr. Mariner spoke English, and told him he was an Englishman, he allowed him to come on deck, where he addressed the captain, who cordially shook hands with him. The latter had heard from the captain of a schooner the whole unfortunate affair of the Port au Prince; for the schooner brought away two men from one of these islands during the time that Mr. Mariner was in another quarter, upon some business for Finow.

The captain presented him with a pair of trowsers and a shirt; the latter, it must be said, was neither very new nor very clean; in consequence, he took the pains to wash it, and hang it up in the rigging to dry: in the morning, however, it had disappeared, at the honest instigation of somebody; hence, his whole stock of apparel consisted of the said pair of trowsers; nor did he get better provided till he arrived in China, about seven weeks afterwards. But to return to the subject: the brig proved to be the Favourite, Captain Fisk, from Port Jackson, about 130 tons burthen; had on board about 90 tons of mother of pearl shells, procured from the Society islands: she intended to make up her voyage with sandal wood from the Fiji islands, and thence to proceed to China.

Mr. Mariner requested the captain to give the men in the canoe, which brought him, some beads, as a reward for their trouble, &c., and also an axe as a present for Finow. The captain liberally complied; and the canoe left the ship with a message from Mr. Mariner to the king, requesting him to come on board. As to the wounded man, he was in all probability, dead; at least the other two seemed to think so by his not stirring, and so took no trouble about him. By this time there were about two hundred small canoes near the vessel, and several large ones, so that all the people of Vavaoo seemed to be assembled to view the brig, for the whole beach was also crowded. As the vessel was very short of provisions, a very brisk traffic was carried on with the natives by the captain and mate, for yams, hogs, &c.: hence orders were given to the crew not to purchase any more trinkets, till they had procured plenty of provisions. About the middle of the day Finow came along side with his sister and several of her female attendants, bringing off, as a present for Mr. Mariner, five large hogs, and

forty large yams, each weighing not less than thirty pounds, and some of the largest sixty or seventy pounds: these things Mr. Mariner begged leave to transfer* to the captain, and presented them accordingly. Notwithstanding repeated messages from the chiefs on shore to Finow, requesting him to return, he resolved to sleep on board that night, if the captain would allow him, which he readily did. The women, however, intimated their wish to return, not liking the thought of trusting their persons among a number of strange men. Mr. Mariner found it very difficult to remove their scruples, by assuring them that they should not be molested. At length, however, they consented to remain, on his promise to take care of them, and to roll them all up in a sail, in which state they laid the whole night in the steerage; and, as they said, slept comfortably. As to Finow, he was very well contented with sleeping on a sail on the cabin deck. As the weather was remarkably fine, the brig did not come to an anchor, but stood off and on during the whole of the night. At daylight canoes came alongside, in great numbers; but from prudent motives, dictated by former disasters, no more than three of the natives were allowed to come on board at a time, six sentinels being kept constantly on deck for that purpose. In the canoes were several chiefs, who came to request Finow to return on shore, as the people were greatly alarmed lest he should form a determination of going to Papalangi (land of white people.) They brought off some cava for him, but which he declined drinking, saying that he had tasted some on board (wine) which was far preferable: indeed, he considered it so much superior, that the thoughts of cava quite disgusted him. He made a hearty dinner at the captain's table—ate plenty of roast pork, with which he admired very much the flavour of the sage and onions: the fowls he cared very little about, but partook of some made dishes. The ladies also ate very heartily; but Finow handled a knife and fork, though for the first time in his life, with great dexterity; sometimes, indeed, his majesty forgot himself a little, and laid hold of the meat with his fingers; but instantly recollecting that he was doing wrong, he would put it down again, exclaiming, *woé! gooa te gnalo!* Eh! I forgot myself! The natural politeness which he evinced on every occasion charmed the captain and the officers so much, that they could not help acknowledging that it far surpassed any other instance of good man-

*It is a very common thing among the natives to transfer a present.

ners they had witnessed among the inhabitants of the South Sea islands; and not only in behaviour, but in intelligence, he seemed to excel: his inquiries about the use and application of what he saw were frequent and indeed troublesome; but then his deportment was so affable, and his manner so truly polite, that nobody could be offended with him. He requested permission to lie down in the captain's bed, that he might be able to say what none of the people of Vavaoo could boast of, that he had been in a Papalangi bed. Permission being readily granted, he lay down, and was delighted with his situation; and said, that being now in an English bed, he could fancy himself in England. Some time after, being left in the cabin by himself, though watched unknown to him, he did not offer to take, or even touch, a single bead, or any thing else, excepting the captain's hat; but which, not choosing to put on without asking leave, he went on deck on purpose to request Mr. Mariner to obtain permission of the captain for so great a liberty. So different was he from the generality of these islanders, who, stimulated by curiosity, if not by a less honest motive, would not scruple to take a man's hat off his head, unbidden, twirl it about, and be very careless about returning it, if not reminded by the owner.

About the middle of the day Finow went on shore to quiet the people, who were become very clamorous on account of his long stay: but he returned on board soon after, bringing with him a quantity of cooked victuals, ripe bananas, &c. for the crew; and also a present for the captain, consisting of a valuable spear and club, a large bale of *gnatoo*, a large hog, a hundred small yams, and two canoes' load of cocoa-nuts.

So delighted was Finow with every thing he saw on board, so high an opinion had he of the character of the *Papalangis*, and so desirous was he of arriving at those accomplishments which raised them so high above the character of the Tonga people, that he could not help several times expressing his wish to accompany Mr. Mariner to England. On the third day, which was the day of the brig's departure, his importunities on the subject became extremely urgent, so much so, that Mr. Mariner could not refrain expressing them to the captain; but who refused (as might be expected) to accede to a wish which seemed to promise no future good to an individual in Finow's circumstances, arriving in a strange country, without protection, and without patronage. This was a sore disap-

pointment to him, as it must have been to one who was willing to make such large sacrifices to the accomplishment of his hopes;—to one who would have resigned a princely state and dignity, and all the respect paid by obedient subjects to an arbitrary monarch, for the sake of visiting a country, where, as Mr. Mariner explained to him, he could expect at best but a very inferior mode of life, comparing it with what he had been accustomed to. But the arguments this gentleman used were all in vain; Finow would not, —could not be divested of his wishes: he thought if he could but learn to read and write, and think like a Papalangi, that a state of poverty, with such high accomplishments, was far superior to regal authority in a state of ignorance.

Seeing, however, that his wish was this time at least destined to be thwarted, he made his friend solemnly promise,—and before their final separation, made him again repeat that promise, and swear to the fulfilment of it *by his father, and by the god who governed him*, that he would some time or another return, or endeavour to return in a large canoe, (a ship,) and take him away with him to England; and in case his subjects should stand averse to such a measure, that he would complete his project by force of arms. Mr. Mariner having repeated this promise, Finow embraced him, and shed tears.

It would be very interesting to know what would be the result of removing an individual, of Finow's disposition and intellectual powers, from the state of society in which he had been brought up, into a civilized country; into a scene so widely different from every thing he had been accustomed to, where every circumstance would be new, and every object calculated to draw forth the powers of his natural understanding, to judge of their propriety, absurdity, or excellence. Finow's intellect, as we shall by and by more clearly see, when we take a survey of his character, was far, very far above the common: there was enterwoven in the very texture of his mind a spirit of philosophical inquiry, directed by the best of all motives—the desire of human improvement;—not the offspring of common curiosity, but that noble impulse, which goads the mind on in the pursuit of knowledge, at whatever risk, and with whatsoever suffering. But we must leave this subject for the present, to take a farther view of the transactions on board.

The captain had a quantity of pearl oystershells, which are considerd by the natives a very beautiful ornament, and very

scarce among them, as those which they have are not capable of being so finely polished: these attracted Finow's fancy, which the captain observing, made him a present of several; but, however, he did not direct his attention to mere matters of ornament: he reflected that he had very few gunflints on shore; and he ventured, in a very modest manner, to ask the captain for a supply of an article that would be so useful to him* in defending his newly established kingdom of Vavaoo against the encroachments of the Hapai people; and the captain liberally complied with his request.

Mr. Mariner had on shore, in a concealed place, the journal of the Port au Prince, which he was now desirous of securing. The reader may here be reminded, that in the early part of Mr. Mariner's residence at these islands, the late king ordered him to give up his books and papers, which were afterwards burnt, as instruments of witchcraft; it happened, however, fortunately, that he had concealed this journal beneath the matting of the house, and thus it escaped the flames. After that period, reflecting what a risk there was of its being discovered, whether he left it there, or carried it about with him, particularly as the times were so unsettled, he confided it to the care of his adopted mother, Máfi Hábe, who faithfully kept it in her possession, concealed in the middle of a bale of gnatoo; which, along with others, was always conveyed to whatever island or distant place she went to reside at: and when she left Vavaoo to go and live with her father at the Hapai islands, she gave it up to Mr. Mariner, who concealed it in the middle of a barrel of gunpowder, without the knowledge of any one else; for although he had at that time considerable power and influence, and a sufficient number of confidential friends, he thought it best to conceal it in a safe place, where no native was likely to find it, and consequently no ridiculous prejudice likely to deprive him of it. To get it again into his possession, he obtained the captain's consent to detain Finow Fiji (the king's uncle) on board till the journal was brought to him; and accordingly two natives were despatched, with directions where to find it; they had orders, at the same time, to bring back with them three Englishmen that were on shore, viz. James Waters, Thomas Brown, and Thomas Dawson. In the mean while Finow Fiji, on

* Finow knew the use of a musket exceedingly well, and was a very good shot.

understanding that he was detained a prisoner, turned very pale, and was evidently greatly alarmed: and even when Mr. Mariner explained to him the cause, he seemed still to think every thing was not right; and expressed his apprehension that they were going to take him to England to answer for the crime of the Hapai people, in taking the Port au Prince, and murdering the crew: the other assured him that his fears were groundless; for, as he was not a party concerned in that sad affair, the English people would never think of punishing the innocent for the guilty: "True!" he replied, "and you know that I have always befriended you, and that I am not a treacherous character; and that rather than assist in taking a Papalangi ship, I would do all that lay in my power to prevent such an outrage." To this Mr. Mariner cordially gave his assent, and the chief seemed quite satisfied: his people in the canoes were, however, far from being so,—they raised great clamours, and loudly demanded his liberation; and even his own assurances could scarcely remove their apprehensions. Finow Fiji told Mr. Mariner that he should have been particularly sorry to have been taken away, when his nephew was just in the infancy of his reign, and might want his counsel and advice, and thus be deprived of the pleasure of seeing him govern prosperously, and make his people happy, which from his ability and excellent disposition, he had no doubt would be the case. At length the canoe returned with the journal and the Englishmen. James Waters was not disposed, however, to return to England: he was an old man, and had become infirm, and he reflected that it would be a difficult matter for him to get his bread at home; and as he enjoyed at Vavaoo every convenience that he could desire, he chose to end his days there.

Finow's sister, a girl of about fifteen years of age, went on shore, and brought on board several other women of rank, who were all greatly pleased that they were allowed to come into the ship and satisfy their curiosity. Finow's sister, who was a very beautiful, lively girl, proposed in joke, to go to England, and see the white women: she asked if they would allow her to wear the Tonga dress, "though perhaps," she said, "that would not do in such a cold country in the winter season. I don't know what I should do at that time: but Togi tells me that you have hot-houses for plants from warm climates, so I should like to live all winter in a hot-house. Could I bathe there two or three times a day without be-

ing seen ? I wonder whether I should stand a chance of getting a husband ; but my skin is so brown, I suppose none of the young *Papalangi* men would have me : and it would be a great pity to leave so many handsome young chiefs at Vavaoo, and go to England to live a single life.—If I were to go to England I would amass a great quantity of beads, and then I should like to return to Tonga, because in England beads are so common that nobody would admire me for wearing them, and I should not have the pleasure of being envied."—She said, laughing, that either the white men must make very kind and good tempered husbands, or else the white women must have very little spirit, for them to live so long together without parting. She thought the custom of having only one wife a very good one, provided the husband loved her ; if not, it was a very bad one, because he would tyrannize over her the more, whereas if his attention was divided between five or six, and he did not behave kindly towards them, it would be very easy to deceive him. These observations, of which Mr. Mariner was interpreter, afforded very great amusement. Finow, and the late Tooitonga's son (about 12 years of age,) together with the females, now commenced dancing and singing, at the request of the captain, and which gave the ship's company much entertainment.

Before the ship's departure, Mr. Mariner was charged with several messages from the chiefs of Vavaoo to those of Hapai. Among others, Finow sent his strong recommendations to Toobó Toa to be contented with the Hapai islands, and not to think of invading Vavaoo ; to stay and look to the prosperity of his own dominions, for that was the way to preserve peace and happiness : "Tell him again," said he, "that the best way to make a country powerful and strong against all enemies is to cultivate it well, for then the people have something worth fighting for, and will defend it with invincible bravery ; I have adopted this plan, and his attempts upon Vavaoo will be in vain !"—Several warriors sent insulting messages to the Hapai people, saying "We shall be very happy to see them at Vavaoo, and will take care to entertain them well, and give them plenty of bearded spears to eat, and besides, we have got some excellent Toa wood (clubs) of which we shall be glad to give them an additional treat ! we hope they will come and see us before they shall have worn out the fine Vavaoo gnatoo of which they took away so much when they visited us last ;" (alluding to their late unsuccessful expedition.)—Hala Api Api had considerable

property at the island of Foa, and he sent a message to an old mataboole residing there, (who had been a faithful servant to his father,) to gather all his moveable property, consisting of some whale's teeth and a considerable quantity of Hamoa mats, and deposit it in a house of his upon the beach, that he might come some time under cover of the night, and secure it.

Some of the Vavaoo warriors proposed a plan, if the captain would lend them the use of the ship, to kill Toobó Tóa and his greatest fighting-men, in revenge for his murder of their lamented chief, the brave Toobó Nuha. The plan was for about two hundred of the choicest Vavaoo warriors to conceal themselves below on board the Favourite, and when she arrived at the Hapai islands, Toobó Tóa and many other considerable chiefs and warriors were to be invited on board, and then the boarding nettings being hauled up that none might escape, at a signal to be given the Vavaoo people were to rush on deck and despatch them all with their clubs. To this, of course, the captain did not consent.

Finow consigned to Mr. Mariner's care a present for Mafi Habe, consisting of a bale of fine Vavaoo gnatoo and five or six strings of handsome beads, and also his *ofa tai-toogoo* ("love unceasing.")—His wife also sent her a present of three valuable Hamoa mats, with her *ofa tai-toogoo*.

The ship now prepared to take her departure from Vavaoo, and Mr. Mariner to take leave of his Vavaoo friends, probably for ever: the king again embraced him in the most affectionate manner, made him repeat his promises to return, if possible, to Tonga, and take him back to England, that he might learn to read books of history, study astronomy, and thus acquire a *Papalangi* mind. As to the government of Vavaoo, he said that might be consigned to the care of his uncle, who would make a good king, for he was a brave man, a wise man, and withal a lover of peace. At this parting, abundance of tears were shed on both sides. Finow returned to his canoe with a heavy heart, and Mr. Mariner felt all the sweet bitterness of parting from much loved friends to visit his native country: he bade a long adieu to the brave and wise Finow Fiji,—to the spirited and heroic Hala Api Api,—natural characters which want of opportunity render scarce, or which are not observable amid the bustle and business of civilized life. The canoe returned to the beach,—the ship got under weigh, and steered her course to the Hapai islands, leaving Vavaoo and all her flourishing plantations lessening in the distance.

CHAPTER XVI.

Preliminary remarks—Anecdote of the late king—Character of the present king—Parallel between him and his father—His humanity—His understanding—Anecdote of him respecting a gun-lock—Respecting the pulse—His love of astronomical knowledge—His observations upon European acquirements—His remarks concerning the antipodes—Anecdote of him respecting the mariner's compass—His attention to the arts—Cursory view of the character of Finow Fiji—His early warlike propensities—His peaceable disposition and wisdom—Cursory character of Hala Api Api—His mischievous disposition—His generosity, wisdom, heroic bravery, and occasional moderation—His swiftness of foot—Arrival of the Favourite at the Hapai islands—Generosity of Robert Brown—Anecdote of the boatswain of the Port au Prince—Three men of the Port au Prince received on board—Anecdote of an Hapai warrior—Excuses and apologies of the Hapai people in regard to the capture of the Port au Prince—The Favourite departs for the Fiji islands—Remarks on the conduct of one of the Englishmen left behind—An account of the intentions of the Hapai people towards Captain Cook—Anecdote respecting the death of this great man—Arrival of the Favourite at the island of Pau—Some account of the natives, and of the white people there—Departure of the ship from the Fiji islands, and her arrival in Macao roads—Mr. Mariner's reception by Capt. Ross and by Capt. Welbank—His arrival in England—Concluding observations.

IN taking leave of those with whom we have long resided, and whose ways and habits we have got accustomed to, whose virtues have gained our esteem, and whose kindnesses have won our affections;—in leaving them and the scenes that surround them, never to return, the human heart feels a sad void, which no lapse of time, no occupations, no new friendships seem likely ever to fill up: all their good qualities rush upon the mind in new and lively colours, all their faults appear amiable weaknesses essential to their character. When we lose a friend by death, we compare it, by way of consolation, to a long absence at a long distance; but it is equally just to reverse the comparison, and to say of a separation like this that it is as death, which at one cruel stroke deprives us of *many* friends!

Mr. Mariner as he looked towards Vavaoo, now fast declining in the horizon, experienced sentiments which he never before had felt to such a degree : his faithful memory presented a thousand little incidents in rapid succession, which he wondered he had never before sufficiently noticed : the late king, though lying in the fytoca of his ancestors, was now as much alive to him as his son, or Finow Fiji, or Hala Api Api, or any other friend that he had just parted with. He recollected how often, at his request, he had laid down upon the same mat with him, in the evening, to talk about the king of England, and after a long conversation, when Finow supposed him to be asleep, he would lay his hand gently upon his forehead and say, "Poor *Papalangi!* what a distance his country is off! Very likely his father and mother are now talking about him, and comforting themselves by saying 'perhaps to-morrow a ship will arrive and bring our son back to us.'" The next moment all the amiable qualifications of the present king presented themselves to his view, and as we have not yet drawn a character so well worthy to be noticed, we shall now attempt to display it in its true and native colours, trusting that it will afford a considerable share of pleasure to the generality of readers.

Finow, the present king of Vavaoo, about twenty-five years of age, was in stature five feet ten inches ; well proportioned, athletic, and graceful ; his countenance displayed a beautiful expression of openness and sincerity ; his features, taking them altogether, were not quite so strongly marked, nor was his forehead quite so high as those of his father, nevertheless they expressed an ample store of intellect. Notwithstanding the benevolent mildness and play of good humour in his countenance, his eye shot forth a penetrating look of inquiry from beneath a prominent brow that seemed to be the seat of intelligence : the lower part of his face was well made ; his teeth were very white, his lips seemed ever ready to express something good humoured or witty. His whole physiognomy, compared with that of his late father, possessed less dignity, but more benevolence ; less chief-like superiority, but more intellect : his whole exterior was calculated to win the esteem of the wise and good, while that of his father was well adapted to command the admiration of the multitude. The character of the father was associated with the sublime and powerful ; that of the son with the beautiful and engaging. His language was strong, concise, and expressive, with a voice powerful, deep, and

melodious. His eloquence fell short of effect compared with that of his father, but he did not possess the art of dissimulation. The speech which he made on coming into power struck all the matabooles with astonishment; they wondered to hear so much eloquence tempered with wisdom, so much modesty combined with firmness, proceed from the lips of so young a man; and they prophesied well of him,—that he would reign in the affections of his people, and have no conspiracies or civil disturbances to fear. His general deportment was engaging: his step firm, manly and graceful: he excelled in all athletic sports, racing, wrestling, boxing, and club-fighting: he was cool and courageous, but a lover of peace. He was fond of mirth and good humour: he was a most graceful dancer: he was passionately delighted with romantic scenery, poetry, and vocal concerts: these last had been set aside, in a great measure, during his father's warlike reign; but when the son came into power, he revived them, and had bands of professed singers at his house almost every night. He used to say that the song* amused men's minds, and made them accord with each other,—caused them to love their country, and to hate conspiracies. He was of a most humane and benevolent disposition, but far, very far from being weak in this respect, for he was a lover of justice: the people readily referred to him for a decision of their private quarrels, on which occasions he was never thought to have judged rashly; if he could not immediately decide, he adjourned the cause till the next day, and in the mean time took the trouble to inquire further particulars of those who knew more of the matter. If he was severe with any body, it was with his own servants, for he used to say that his father was too partial to them, by which means they had become assuming, taking upon themselves the character of chiefs, and oppressing others of the lower orders, but now he would make them know their proper places. If they did any thing wrong, they trembled in his presence. Nevertheless, the benevolence of his heart was wonderfully expressed in his manners: while he was yet on board the ship, Captain Fisk desired Mr. Mariner to tell him that it would be bad policy for him ever to attempt taking a ship, as it would prevent other ships coming to trade with them, or, if they came at all, it might be to punish him and his people for their treachery: as soon as Finow understood what the captain said, he

* Their songs are mostly descriptive of scenery.

made a step forward to Mr. Mariner, and taking his hand, pressed it cordially between his,* saying with tears in his eyes, and a most benevolent and grateful expression of feature, "Tell the chief that I shall always consider the Papalangies as my relations,—as my dearest brothers; and rather would I lose my life than take any thing from them by force or treachery." He had scarcely finished speaking when the captain exclaimed, "I see, I see what he means,—you need not translate me that!"

Finow's intellect was also very extraordinary, that is to say, it was naturally very strong, and was very little obscured by prejudices; we have seen several instances of the wisdom of his conduct, and a few anecdotes will serve to shew that his specific reasoning faculty was very far above the common. He had learnt the mechanism of a gun-lock by his own pure investigation: one day, on taking off the lock of a pistol to clean it, he was astonished to find it somewhat differently contrived, and a little more complicate than the common lock, which he had thought so clever and perfect that he could not conceive any thing better: on seeing this, however, he was somewhat puzzled, at first with the mechanism, and afterwards with its superiority to the common lock, but he would not have it explained to him; it was an interesting puzzle, which he wished to have the pleasure of solving himself: at length he succeeded, and was as pleased as if he had found a treasure; and in the afternoon at cava, he was not contented till he had made all his chiefs and matabooles understand it also. He did not know the existence of the pulse till Mr. Mariner informed him of it, and made him feel his own, at which he was greatly surprised, and wanted to know how the Papalangies first found it out: he was informed at the same time, that the pulse was influenced by various diseases and passions of the mind; and that in most parts of the world, those whose profession it was to cure diseases often judged of the state of the complaint by the pulse: upon which he went about to two or three that were ill to feel their pulses, and was much delighted with the new discovery. A few days afterwards one of his servants very much offended him by some unwarrantable act, upon which he became violently an-

* He had learnt the action of taking the hand from the Englishmen, there, and used to say it was the most friendly and most expressive way of denoting one's feeling of sincerity.

gry, but on a sudden a thought struck him of the association between the passions and the pulse, and immediately applying his hand to his wrist, he found it beating violently, upon which, turning to Mr. Mariner, he said, you are quite right; and it put him in such good humour, that the servant got off with a mild remonstrance, which astonished the fellow very much, as he did not understand the cause, and was sitting trembling from head to foot, in full expectation of a beating.

Mr. Mariner explained to him the form and general laws of the solar system; the magnificent idea of the revolutions of the planets, the diurnal revolution of the earth, its rotundity, the doctrine of gravity, the antipodes, the cause of the changes of the seasons, the borrowed light of the moon, the ebb and flow of the tides, &c.—These were his frequent themes of discourse, and objects of his fine understanding;—they pleased him, astonished him, and filled him with intense desire to know more than Mr. Mariner was able to communicate. He lamented the ignorance of the Tonga people; he was amazed at the wisdom of the Papalangies, and he wished to visit them, that he might acquire a mind like theirs. The doctrine of the sun's central situation and the consequent revolution of the planets he thought so sublime, and so like what he supposed might be the ideas and inventions of a God, that he could not help believing it, although it was not quite clear to his understanding. What he seemed least to comprehend, was how it happened that the antipodes did not fall into the sky below (as he expressed it,) for he could not free his mind from the notion of absolute *up* and *down*: but he said he had no doubt, if he could learn to read and write, and think like a Papalangi, that he should be able to comprehend it as easily as a Papalangi, for, he added, the minds of the Papalangies are as superior to the minds of the Tonga people as iron axes are superior to stone axes!—He did not, however, suppose that the minds of white people were essentially superior to the minds of others; but that they were more clear in consequence of habitual reflection and study, and the use of writing, by which a man could leave behind him all that he had learnt in his lifetime.

One day as Mr. Mariner was sharpening an axe, and Finow was turning the grind-stone, the latter observed that the top of the stone was not only always wet, but so replete with water that it was constantly flying off in abundance on the application of the axe; this on a sudden thought puzzled him; it seemed to him strange that the

superabundance of water should not run off before it got to the top: Mr. Mariner began his explanation, thus, "In consequence of the quick successive revolutions of the stone"—when on a sudden Finow eagerly exclaimed (as if a new light had shot across his mind,) "Now I understand why the antipodes do not fall off the earth,—it is in consequence of the earth's quick revolution!"—This was a false explanation, and he himself soon saw that it was, much to his disappointment; but it shews the activity of his mind, and how eager it was to seize every idea with avidity that seemed to cast a radiance upon the object of his research.

On another occasion they were returning to Vavaoo from the Hapai islands, where the king had been to fetch some of his property, consisting chiefly of things which originally belonged to the officers of the Port au Prince: among others there was a box containing sundry small articles and a pocket compass; the latter he did not know the use of, and had scarcely yet examined. During the whole day it was nearly calm, and the paddles were for the most part used: a breeze, however, sprang up after dark, accompanied with a thick mist: taking it for granted that the wind was in its usual direction, they steered the canoe accordingly, and sailed for about two hours at the rate of seven knots an hour. As they did not reach the shores of Vavaoo, the thought now occurred to Mr. Mariner that the wind might possibly have changed, and in that case, having no star for a guide, a continuance of their course would be exceedingly perilous; he therefore searched for the compass to judge of their direction, when he was much alarmed to find that the wind had chopped around nearly one quarter of the compass. He mentioned this to the king, but he would not believe that such a trifling instrument could tell which way the wind was: and neither he, nor any other chief on board, was willing to trust their lives to it: if what the compass said was true, they must indeed be running out to sea to an alarming distance; and as night was already set in, and the gale strong, their situation was perilous. Most on board, however, thought that this was a trick of Mr. Mariner to get them out to some distant land, that he might afterwards escape to Papalangi; and even Finow began to doubt his sincerity. Thus he was in an awkward predicament: he was certain they were going wrong, but the difficulty was how to convince them of what was now, in all probability, essential to their existence, for the weather threatened to be bad, and it seemed likely that the

night would continue very dark. At length, he pledged his existence for their safety, if they would but follow his advice, and suffer him to direct their course; and that they should kill him if they did not discover Vavaoo, or some of the other islands, by sunrise. This pledge was rather hazardous to him, but it would have been still more so, for them all, to have continued the course they were then in. They at length consented; the canoe was immediately close hauled, and Mr. Mariner directed their steering; the gale luckily remained nearly steady during the night; all on board were in great anxiety during the whole time, and Mr. Mariner not the least so among them. In the morning, as soon as the light was sufficiently strong, a man, who was sent up to the mast-head, discovered land, to the great relief of their anxiety; and the rising sun soon enabled them to recognize the shores of Vavaoo, to their unspeakable joy, and, in particular, to the wonder and amazement of Finow, who did not know how to express his astonishment sufficiently at the extraordinary properties of the compass. How such a little instrument could give information of such vast importance, produced in him a sort of respectful veneration, that amounted to what was little short of idolatry; for finding that Mr. Mariner could not explain why it always pointed more or less to the north, he could hardly be persuaded but what it was inspired by a *hotooa*. He was so pleased with this property of the compass, that he almost always carried it about him afterwards: using it much oftener than was necessary both at sea and on shore, for it always seemed a new thing to him.

It may easily be supposed, that Finow, with such an inquiring mind as he possessed, took delight in every thing that afforded him instruction, or satisfied his curiosity; not only in regard to things that were very extraordinary, but those also that were moderately common and useful. He was accustomed, therefore, to visit the houses of canoe-builders and carpenters, that he might learn their respective arts, and he often made very judicious observations.—He very frequently went into the country to inspect the plantations, and became a very good agriculturist, setting an example to all the young chiefs, that they might learn what was useful, and employ their time profitably. He used to say, that the best way to enjoy one's food was to make oneself hungry by attending to the cultivation of it.

There were many individuals at the Tonga islands besides Finow, that possessed uncommon intellect, as well as good disposition of heart, but none of them seemed endowed with that extraordinary desire of investigation which so strongly characterised the king. Among the most remarkable of these were his uncle, Finow Fiji, and his friend, Hala Api Api. The first of these was venerated for his wisdom; a quality which he derived rather from his great experience, steady temper of mind, and natural solid judgment, than from the light of extraordinary intellectual research. Nevertheless, this divine quality was marked in his countenance; there was something graceful and venerable about his forehead and brow that commanded respect and confidence. He had no quick sparkling look of ardour, nor fire of impetuosity, but his deep-seated eye seemed to speculate deliberately upon objects of importance and utility. His whole physiognomy was overshadowed by a cast of sublime melancholy, but he had been one of the greatest warriors that Tonga ever produced. The islands of Fiji, (whence he derived his name,) had been the scenes of his achievements, and the stories recorded of him equalled those of romance; his arm had dispensed death to many a Fiji warrior, whose surviving friends still recollect the terror of his name; but all the warlike propensities of this mighty chieftain seemed now absorbed in a conviction of the vanity and absurdity of useless bloodshed; and nothing seemed now to afford him a greater pleasure, (next to giving counsel to those who asked it,) than to play with little children, and to mingle with unwonted cheerfulness in their amusements.—Finow Fiji was perhaps about fifty years of age,* and was become rather corpulent: his whole demeanour was not erect, powerful, and commanding, like that of his brother, the late king, but his slow step and steady action shewed something of solid worth in his character, that wrought respect in the beholder without any mixture of fear.—It has just been said, that Finow Fiji performed most of his warlike feats at the Fiji islands: the greater part of the time that he was there, Hala Api Api,† though a much younger man, (about thirty,) was his constant friend and companion; they always fought near together, and were said to have owed their lives to

* No native of Tonga knows his age, for no account of the revolution of years is kept.

† The young chief whose conduct towards Talo has been related.

each other thirty or forty times over. The mutual friendship of these two was very great, although their characters were widely different in many respects.

To form a tolerable idea of Hala Api Api, we must conceive to ourselves a slim yet athletic and active figure, of a middling stature, full of fire and impetuosity; endowed with a mind replete with the most romantic notions of heroic bravery: full of mischief (without malignity,) wrought up with the most exuberant generosity: the heat and inconstancy of youth was in him strangely mixed with the steadiness and wisdom of age: no man performed more mischievous tricks than he, at the expense of the lower orders, and yet they all liked him: if any other chief oppressed them, they flew to Hala Api Api for redress, and he always defended their cause as if it was his own, often at the risk of his life; and this he did seemingly from pure motives of pity. He would weep at the distress of which they complained, and the next moment his eyes would flash with indignation, at the injustice of the oppressor, and seizing his club, he would sally forth to redress their wrongs. If he committed any depredations himself he would sometimes be equally sorry, and make ample reparation. On other occasions, however, his mind would remain for a considerable length of time in the same wild and ungovernable disposition; and the report of his depredations would reach the king's ears (the late king,) who would say, "what shall I do with this Hala Api Api? I believe I must kill him." But Hala Api Api neither feared death, nor the king, nor any other power. There was nobody but what liked him, and yet every body feared him. His mind was like a powerful flame, constantly in action, and constantly feeding upon every thing that could be made food of. Talk to him about battles, and he looked as if he were inspired. Relate to him a pathetic story, and the tears would run down his cheeks faster than you could count them. Tell him a good joke, and there was nobody would laugh more heartily than he. The late king used to say, that Hala Api Api would prefer two days hard fighting without food more readily than the most peaceable man would two days food without fighting. No sooner did the younger Finow come to be king, than his friend, Hala Api Api, (to the astonishment of every body,) left off his mischievous tricks, and ceased to commit any acts of depredation. On being asked by Mr. Mariner, his reason for this, he replied:—"The present king is a young man, without

much experience, and I think I ought not to throw obstacles in the way of his peaceable government, by making him uneasy, or creating disturbances. The old king had great experience, and knew how to quell disturbances : besides he was fond of fighting, and so I gratified my humour, without caring about the consequences ; but such conduct now might be very bad for the country." Hala Api Api's countenance, and his whole figure, very well pourtrayed his character : his small quick eye gave an idea of wonderful activity ; and, though he looked as if he were a mischievous fellow, yet his general physiognomy expressed much generosity, good sense, and understanding : his whole body was exceedingly well proportioned, and he was considered one of the best made men at Vavaoo. He was beyond conception swift of foot ; to see him run, you would think he outstripped the wind ; the grass seemed not to bend beneath his feet, and on the beach you would scarcely expect to find the traces of his footstep.

Such is a general sketch of some of the principal men of Vavaoo, who had always behaved in a most friendly way to Mr. Mariner, and whom of course he could not help feeling very great regret at parting with. His attention was soon occupied, however, by the arrival of the ship at the Hapai islands, where she stood off and on during the time she remained (two days) between the islands of Haano and Lefooga.

A vast number of canoes came alongside from the neighbouring islands, and several of the chiefs were allowed to come on board. Mr. Mariner now took the earliest opportunity, in the first place, to procure the escape of any Englishmen who might be there ; and, secondly, to fulfil the sundry commissions he had received from his Vavaoo friends. The cooper of the Port au Prince, who, it will be recollected, was the last man that remained on board with him, was now under the protection and in the service of Voona, who, with Toobo Toa, came on board the Favourite. He, therefore, immediately took proper means to get the cooper (Robert Brown) on board, and had the pleasure of succeeding. Other Englishmen were at the more distant islands, and Robert Brown most generously undertook to go for them, at the risk of being detained, or of the ship's departure without him. The captain advised him not to go, if he valued his own liberty ; but he replied "it would be very hard indeed if one Englishman could not assist another, although it was at his own risk." He was particularly

interested in the fate of Samuel Carlton, the boatswain of the Port au Prince, who had always been his intimate friend. This man's case was rather hard: when he was in England, he was about to be married to a young woman to whom he had been long attached; but thinking he had not yet sufficient to begin the world with, in some business on shore, he thought it would be more prudent to go first another voyage and increase his means, and accordingly he entered on board the Port au Prince. During his residence at the Hapai islands he was always in a low and almost desponding state of mind, and his friend Robert Brown most cordially participated in his distress. At the moment we are speaking of, the latter conjectured that he was at Namooca, and was resolved to run the greatest risks to effect his escape, as well as that of others whom he supposed to be with him, particularly George Wood, the carpenter's mate. He accordingly, after much trouble, and offer of considerable rewards, persuaded four of the natives to accompany him to Namooca, a distance of fifty miles, in a single sailing canoe, where, when he arrived, to his great mortification, he found that the object of his search, as well as two or three other Englishmen, were gone to the island of Tonga, to assist the friends of Toobo Toa, in the garrison of Hihifo. He then deliberated, whether he should push on to Tonga, a distance of sixty miles farther; but the men refused to take him, and he was obliged to return, bringing with him Emanuel Perez, a Spaniard, and Josef, a black, who both belonged to the Port au Prince. In the mean time, three more Englishmen arrived on board, viz. Nicholas Blake (seaman,) and Thomas Eversfield, and William Brown, (lads of 17 years of age,) who afterwards returned on shore, refusing to go away.*

Mr. Mariner was much disappointed on finding that his adopted mother, Mafi Habe, was gone to a distant island to see some friend; the presents that he brought for her from the king and queen he left, therefore, with one of her relations, to be given to her as soon as she returned, with some presents from himself, to keep in remembrance of him. He sent on shore, to the island of Foa, for

* It must be mentioned, that two or three men, belonging to the Port au Prince got away about eighteen months before, in a schooner which happened to touch at Vavaoo. Among these was William Towel, who now resides in Cross-street, Westmoreland-place, City-road, and follows the business of a hair-dresser. Mr. Mariner was at that period at the Hapai islands, and knew nothing of the schooner's arrival.

the old mataboole, the confident of Hala Api Api, and communicated to him the message from that chief. He also communicated to Toobo Toa the king's advice to him, viz. never to attempt the invasion of Vavaoo, but to confine himself to the cultivation and prosperity of his own islands: to which he replied, that war was necessary to keep the minds of his chiefs employed, that they might not meditate conspiracies; and that he should, therefore, direct his arms against some of the garrisons at the island of Tonga. He had the greatest respect, he said, for Finow's family; but he could not help it if some of his chiefs (as on the late occasion) made attacks upon Vavaoo, for want of other employment. One of the warriors who had been engaged in that unsuccessful expedition was now on board: he had been wounded on that occasion in the arm by a ball from Mr. Mariner's musket. About a twelvemonth before, he laid a wager with Mr. Mariner that he could not hit a mark which he put on a cocoa-nut tree at a certain distance with his musket: the bet was a pig. Mr. Mariner accepted the wager, and the king promised to pay the pig if he lost: it happened, however, that he missed, and the king lost his pig. The warrior, as soon as he saw Mr. Mariner on board, came up to him, and said, smiling, "I find you can shoot better than you did at the cocoa-nut tree." Mr. Mariner inquired after his wound, and was happy to find that it had got nearly well. The ball had passed through the fleshy part of the arm; his Hapai *surgeon*, however, had laid the wound considerably open, and managed it very well.

It was very ludicrous to hear the different strange excuses and apologies made by the natives, in regard to the affair of the Port au Prince, with a view to persuade the captain that *they* had nothing to do with it. Many said that they were not on board; and knew nothing about it till it was all over, and then they were very sorry indeed to hear of it, and thought it a very bad thing: one man acknowledged that he was on board, being there out of curiosity, but that he knew nothing beforehand of the conspiracy, and took no part in it: another acknowledged that he was on board under like circumstances, and he was quite astonished when they began to kill the white men; he declared, that he saved one white man's life, but while he was turning round to save another's, the man whose life he had just saved got killed on the spot. Several regretted they were not at Lefooga at the time, as they were sure they could have saved several of the Papalangies: they all affirmed that they were very fond of the Papalangies!!

Toobo Toa, and Voona, both asked Mr. Mariner why he had chosen to remain at Vavaoo, and if they had not behaved equally kind to him as the king, or any of the Vavaoo chiefs. To this he replied, that he preferred Vavaoo to the Hapai islands, as the latter place brought to his mind many disagreeable remembrances: it was where his ship had been destroyed, and where he had met with many insults from the lower orders on his first arrival; besides, he acknowledged that he preferred the disposition of the Vavaoo people generally, and that he thought it would be highly ungrateful in him to leave the protection of a family that had befriended him all along.

After two days stay at the Hapai islands, captain Fisk ordered the natives out of the vessel, and directed his course to the Fiji islands, to lay in a stock of sandal wood for the China market. It may be proper here to mention, that the conduct of one of those (who chose to remain behind) was very suspicious. He did not originally belong to the Port au Prince, but was taken by her in one of her prizes (a Spanish vessel,) when he gave himself out to be an American, though it appeared afterwards that he was a native of Cornwall. He resided at Hapai, with a chief named Lioofau, who was known to be a cunning, treacherous character, and, according to the accounts of many natives, this man was as bad. Thus much, however, is certain, that when Mr. Mariner took leave of the king, the latter taking him on one side, whispered to him to have a watchful eye upon Lioofau, and the Papalangi, mentioning his name, for that they certainly meant to take a vessel the first favourable opportunity. When the ship arrived at the Hapai islands, this man came on board, expressing his wish to return to Europe, and, as he was not to be judged upon mere hearsay evidence, the captain gave him a pair of trowsers and shirt, and he fulfilled his duty with the rest of the sailors: though there was, as Mr. Mariner conceived, a great deal in his manner and watchful eye that looked badly. Just upon the ship's departure, however, he got into a canoe, and told the captain that he had changed his mind and would remain where he was, and went on shore without returning the trowsers and shirt. Mr. Mariner afterwards heard, in China, that he had served the captain of the schooner before mentioned, exactly in the same way. The gentleman from whom he had this information in China received it from the captain himself, who, at the same time, expressed his firm opinion, that

this man meant to take an European ship the first opportunity, or at least, to be instrumental in doing it, by giving the natives instructions how it was best to be done. We forbear repeating the name of this individual, lest the reports of him should have been greatly exaggerated; there is too much reason to fear, however, that his designs were bad, and this notice may serve as a hint to ships who may hereafter touch there. The character of the Hapai people is not naturally more treacherous than that of the people of Vavaoo; but as they have more petty chiefs whose interest they have to consult, the opportunity for treachery is perhaps more frequent: and if our great circumnavigator, whose death the world has so much reason to deplore, had known them in this respect, he would not have misnamed them *friendly;* for, in fact, they had deliberately planned a conspiracy against him, and which would infallibly have been put in execution, if the chiefs who planned it had not disputed about the exact mode and time of making the assault. Finow (at that time tributary chief of the Hapai islands, Toogoo Ahoo being king,) was not the designer of this conspiracy, but he gave counsel and advice respecting it. The other chiefs proposed to invite the captain and his officers to a grand bo-méë (a night dance by torch-light,) and at a signal to massacre him, his officers, and all the marines; but Finow (the late king's father,) objected to this, as the darkness of the night would be unfavourable to their operations in taking the two vessels, and proposed rather that it should be done by day, and that they should seize the opportunity of making the attack on the occasion of a grand entertainment which was shortly to be given to him in honour of his arrival, and after they were all destroyed, the men, who would naturally come in search of him, were to be conducted to the further part of the island under pretence that he was there, and *they* were then to be destroyed in like manner: and thus the two ships, their crews being so weakened, might be taken (as they supposed,) with ease. The entertainment was prepared, and Captain Cook and several officers being invited were present; it happened, however, a little before the appointed time when the signal was to be given, that most of the chiefs still expressed their opinion that the night-time would have been better than the day, and Finow finding that the majority were of this opinion, was much vexed, and immediately forbad it to be done at all. Thus no signal being given, the amuse-

ments went on without interruption, and Captain Cook and his officers were much pleased with their entertainment, acknowledging it to be far better than any other that they had received at the Friendly islands.* Mr. Mariner had this information at different times from several chiefs who were present, and in particular from Finow himself (the father of the present king, and son of the chief who was at the head of the conspiracy.)

As every information must be interesting which regards the history or fate of this great and good man, to whom society owes so much, we cannot omit mentioning some circumstances, subsequent to his death, upon which the above anecdote so naturally leads the mind to reflect. The people of the Tonga islands behaved towards Cook with every external demonstration of friendship, whilst they secretly meant to kill him; and the people of the Sandwich islands, although they actually did kill him, have paid, and still continue to pay him, higher honours than any other nation of the earth; they esteem him as having been sent by the gods to civilize them, and one to whom they owe the greatest blessings they enjoy. His bones (the greater part of which they have still in their possession!) they devoutly hold sacred; they are deposited in a house consecrated to a god, and are annually carried in procession to many other consecrated houses, before each of which they are laid on the ground, and the priest returns thanks to the gods for having sent them so great a man. When the Port au Prince was at Woahoo (one of the Sandwich islands,) Mr. Mariner was informed of the above circumstances by an Englishman (or perhaps an American,) who was a resident there: his name was ——— Harebottle; he seemed a man of some information and respectability, and was formerly the mate of an American vessel that touched there, but in consequence of some disagreement with the captain, he chose to remain at those islands, and acted in the capacity of harbour-master to the king, and pilot to all ships that arrived, from each of which he demanded five or six dollars for his services. This person informed Mr. Mariner that the natives of Owyhee returned very few of the bones of Captain Cook, but chiefly substituted the bones of some other Englishman that was killed on that melancholy occasion; and that those of Cook were carried annually in procession as before relat-

* See his third voyage.

ed. When Mr. Mariner afterwards understood the Tonga language, he conversed upon the subject with the natives of Owyhee, who were with him at Vavaoo; they corroborated every thing that Harebottle had said, and stated, moreover, that the natives had no idea that Cook could possibly be killed, as they considered him a supernatural being and were astonished when they saw him fall. The man who killed him was a carpenter, and his immediate motive was, either the apprehension that Captain Cook was, at that moment, ordering his men to increase their fire, or, that he struck him, not knowing him to be the extraordinary being of whom he had heard so much, for he lived a considerable distance up the country, and was not personally acquainted with him. The flesh of their illustrious victim was shared out to different gods, and afterwards burnt; whilst the bones were disposed of as before related. Among the natives of Owyhee, from whom Mr. Mariner heard this, one was a chief of a middling rank, the rest were of the lower order, but they all agreed in the same statement; they had not been eye-witnesses, however, of that melancholy transaction (for they were all young men,) but they spoke of these things as being universally known at the Sandwich islands, and beyond all doubt. They stated, moreover, that the king and principal chiefs were exceedingly sorry for the death of their extraordinary benefactor, and would have made any sacrifices in their power rather than so melancholy an accident should have occurred. It is related in Cook's Voyages, that, as soon as he received his wound, the natives were seen to snatch the dagger (by which his death was effected,) from each other's hands, displaying a savage eagerness to join in his destruction. In all probability, however, this eagerness to seize the dagger was prompted in each by the wish to be possessed of an instrument which had become consecrated, as it were, by the death of so great a man; at least, this is presumed, from what would have been the sentiment, had the accident happened at the Tonga islands.

At length the Favourite arrived at the island of Pau (one of the Fiji islands,) and anchored off a place called Vooiha, famous for sandal-wood, for which the captain soon began to treat with the natives, and, before the ship's departure, laid in several tons. In the mean time, Mr. Mariner went sundry times on shore, and had opportunities of receiving confirmations of what he had heard from

Cow Mooala.* The natives appeared to be a race considerably inferior to the Tonga people, partaking rather of the negro cast of countenance and form, at least in a small degree. As far as Mr. Mariner had opportunities of observing, their domestic comforts appeared much inferior to those of the people he had just left. They do not oil themselves, and to this he attributes the coarseness and harshness of skin, which is so different from that of the Tonga people. Their hair was somewhat more curly, and rather disposed to be woolly. Their whole external character, taking it generally, seemed fierce and warlike, rather than brave and noble. Their only dress was the *mahi*,† and this nakedness of appearance serves at once to sink them in a degree of civilization below the natives of Tonga, and the Society islands. It is to be lamented that Mr. Mariner had not opportunities of seeing more of the natives of these islands than he did, with a view of drawing a more just comparison between them and the people whose manners he was so well acquainted with; but the apprehension that some accident might again detain him just on the eve of his return to civilized society, prevented him from going on shore so often, or so far, as he otherwise might have done. He was curious to discover what opinion they had of the natives of Tonga, and found, uniformly, that they considered the latter to be a very treacherous race; whilst these, as already related, accuse the Fiji people of possessing the same bad character; but, in all probability, there is not much difference between them in this respect. From all that he has seen, and all that he has heard, however, he is disposed to believe that the Fiji people fight with more fury and animosity than the Tonga people, but that the latter, where they have been seriously injured, harbour sentiments of revenge for a longer time. Mr. Mariner witnessed no instance of cannibalism among them, but they made no scruple to acknowledge that such instances were very frequent, and Cow Mooala's account of the feast of Chichia, where two hundred human bodies were served up, was confirmed by the report of several of the natives of Pau, who were not, indeed, present, but who spoke of it with much indifference, as having heard it often from those who were present, and as being a thing so likely, that there was no reason to doubt it. He had it also confirmed by a native of Tonga, resident at Pau, who acted as

* See Chap. 10. † See Chap. 10.

his interpreter, and who was present at this horrible feast. The language of these people is very different in sound from the Tonga language, and is much more harsh to pronounce ; it is replete with very strong percussions of the tongue, and with a frequent rattling of the letter *r*. It is rather a curious fact, if true, and it appears to be so from all that we can learn, that the language of the Sandwich islanders is more similar to the Tonga language than that of the Fiji islanders, though the latter people are not more than about one ninth part of the distance of the Sandwich islands from Tonga.

There were several Englishmen (or Americans) at the island of Pau, but none of them wished to come away in the Favourite, except one ; but as Captain Fisk had already more hands on board than he wanted, and as this man was not thrown accidentally (by shipwreck or otherwise) among these people, but had left his ship voluntarily, the captain did not choose to take him. It is much to be regretted that most of these men were, from all report, but indifferent characters, and had left their respective ships from no good motive : they had frequent quarrels among themselves, in which two or three had got murdered. Mr. Mariner's information upon this point is from Fiji natives who visited Tonga, and also, since he has been in London, from an Englishman* who had lived some two or three years at Pau, and whom he accidentally met near town, and who declared that he was heartily glad to come away, because he was afraid to live on the same island with his companions, lest he should be killed in some quarrel ; and if his report is to be credited, his companions were a very bad set, likely to do a great deal of mischief, not only to the natives by giving them but a mean and unjust opinion of civilized nations, but also to ships touching there, who might not be sufficiently on their guard.

The Favourite, having laid in her store of sandal-wood, after five or six days stay at Pau, weighed anchor and resumed her voyage, and, in about five weeks, arrived at Macao. At an early opportunity Mr. Mariner procured the following certificate from Captain Fisk, thinking it might be of service to him, as he was totally unknown to every body.

* This man's name is Thomas Lee : he lived at that time at Hendon, and was frequently employed in bringing hay to London He has since left that place, and is somewhere in town, but we have not been able to find him. He was very well acquainted with Cow Mooala, the Tonga mataboole.

"This is to certify, that the bearer, William Mariner, belonged to the unfortunate ship the Port au Prince, that was cut off at the Hapai islands, and that he was taken from thence by the brig Favourite."

(Signed) A. FISK.

Macao Roads, Dec. 28, 1810.

As he had but little money in his possession,* he resolved, the first opportunity, to enter on board one of the East India Company's ships bound to England, and work his passage home. It happened, however, luckily, that he fell in with the officers of the Company's cruiser, the Antelope, who, taking an interest in his story corroborated by the account of Captain Fisk, invited him on board the Antelope, where, with the permission of Captain Ross, he remained for a couple of months, till an opportunity offered of going to England. He is happy to acknowledge, through this medium, his deepest sense of obligation to this gentleman in particular, and to the officers in general of the Antelope, for their extraordinary civility and kindness to him whilst he remained on board; and not less to Captain Robert Welbank, of the Honourable East India Company's ship, the Cuffnells, who received him on board with a letter of recommendation from Captain Ross, and gave him his passage to England.

The Cuffnells arrived at Gravesend in June, 1811, when Mr. Mariner went on shore, and immediately came up to town; but, whilst looking out for his father's house, who in the mean while had changed his residence, he was impressed and sent on board the tender: he immediately wrote to a friend, to acquaint his father with his arrival and his situation. His father, not less overjoyed than surprised at this unexpected information, repaired on board to visit his son, whom, an hour before, he had imagined (if he was even alive) to be resident among a savage people on the other side of the globe, with little or no view of making his escape.†

* He had about fifty or sixty dollars, part of which had been given to him by his adopted mother, Mafi Habe: the remainder he procured from a female native of Lefooga, by giving her a consideration for them in beads &c.: these dollars belonged originally to the Port au Prince.

† Mr. Mariner's father had heard from William Towel, who had escaped about eighteen months before him, that his son was living, and still at Vavaoo: but he had represented his situation as rather hazardous and hopeless.

After seven years long, hopeless absence, the hour of meeting arrived: the circumstances and sentiments of which we leave to the imagination. Mr. Mariner found his father in mourning for his mother: each had much to relate to the other: but this was not the time for free and unreserved communication: whilst the son was a prisoner, the father had to exert himself to procure his liberation, and in which he at length succeeded, after a week's detention.

As it may be considered interesting to know the fate of all the ship's company of the Port au Prince, we shall conclude this chapter with a list of those who, along with Mr. Mariner, survived her capture. Besides the eight natives of the Sandwich islands, there were belonging to the ship fifty-two persons: twenty-six (including Mr. M.) were on board at the time the ship was taken, and, of these twenty-six, there were twenty-two massacred on the spot: of those who were on shore, three, besides Mr. Brown, the whaling-master, were also murdered, making, in all, twenty-six, who lost their lives on that disastrous occasion. The remaining twenty-six are correctly accounted for in the following list. The eight natives of the Sandwich islands, probably, had a hint from their countryman, Tooi-Tooi, to keep themselves out of harm's way, which they effectually did. The ensuing statement is drawn up in the order in which the different events happened.

John Scotland, Gunner; Jacob Myers, Seaman; William Ford, Seaman.—Left Namooca in a small paddling canoe, and were never afterwards heard of: supposed to have been lost, as a paddle belonging to that canoe was found shortly afterwards, washed on shore at Namooca Igi.

John Hearsey, Sail-maker.—Left the island of Tonga in an American vessel; but was accidentally drowned at the Fiji islands, as reported by some Englishmen at Fiji.

William Towel, Captain's steward; Robert Fitzgerald, a boy.—Left Vavaoo in the Mercury, a Botany Bay schooner, at a time when Mr. Mariner was at the Hapai islands. William Towel is now residing in Cross-street, Westmoreland-place, City-road.

Hugh Williams, Seaman; Jeremiah Higgins, and John Parish, Landsmen.—Escaped from Vavaoo thirteen months before Mr. Mariner, in the Hope, Capt. Chase, of New-York: this is the captain that refused to take Mr. Mariner on board, stating, that

he had hands enough ! Jeremiah Higgins now resides at Aylesbury.

John Watson, Seaman.—Had gone to the Fiji islands with a Tonga chief, but Mr. Mariner did not hear any thing of him there.

Samuel Carlton, Boatswain ; George Wood, Carpenter's mate ; William Singleton, Landsman ; Alexander Macay, a boy.—Were at the island of Tonga at the time the Favourite arrived at the Hapai islands, and lost that opportunity of escape. Mr. Mariner has since heard that Samuel Carlton came away afterwards in another vessel.

James Waters, Ordinary Seaman.—Refused to leave Vavaoo on account of age and infirmities.

Nicholas Blake, Seaman ; William Brown, and Thomas Eversfield, boys ; John Roberts, a black native of the island of Tortola, a boy.—Refused to leave the Hapai islands under various pretences.

William Stevenson, a child of two years of age, native of the Sandwich islands, the son of a Botany Bay convict, resident at Woahoo, whence the sail-maker had taken him in the Port au Prince, at the request of his father, that he might be brought to his relations in Scotland to be educated. This child was adopted by the daughter of the late king, (the widow of the late Tooitonga) and was much noticed: he probably still remains at Vavaoo, and must now be about thirteen years old, being two when he left his father.

Robert Brown, Cooper ; Thomas Dawson, Seaman ; Thomas Brown, Landsman ; Manuel Perez, Seaman ; Josef, a black.—These came away with Mr. Mariner in the Favourite ; all but Thomas Brown were under the necessity of remaining in the East Indies. Thomas Brown got employment on board one of the homeward-bound vessels from China, and came to England in the same fleet with Mr. Mariner. Thomas Dawson has since been in London.

Mr. Mariner regrets very much not being able to furnish dates ; his only method of keeping time was by cutting certain notches on certain trees (unknown to any one,) but even with such rude memoranda, he was only out in his calculation one day at the time of the Favourite's arrival.

In the ensuing pages, we shall endeavour to furnish a correct view of all the manners, customs, and sentiments of the Tonga

people, that have not been mentioned, or sufficiently dwelt upon in the foregoing part of the work, and which it is hoped will be found exceedingly interesting, as offering a striking contrast to the manners, customs, and sentiments of civilized nations; and upon these subjects we shall speak in the following order: viz. Rank in society, religious, civil and professional; religion; religious ceremonies; knowledge; dress; domestic habits; pastimes; music and poetry.

CHAPTER XVII.

Preliminary observations—Rank in society—Tooitonga—Veachi—Inspired priests—The king—Nobles—Order of succession to rank—Matabooles—Mooas—Tooas—Professional classes of society, hereditary and otherwise—Table of the order of professions—Succession to property—Old age—Female sex—Wives of chiefs—Adopted mothers—Concubines of chiefs—Arts practised by women—Children.

THE rank or estimation in which individuals are held in society at the Tonga islands may be most conveniently treated of, first, under three different points of view, viz. religious, civil, and professional, with reference to their mythology, political subordination, and their arts and manufactures; and secondly, with reference to old age, female sex, and infancy. In this chapter, we propose to speak merely of rank in society, and the degree of respect due from one man to another; all which is determined in regard to every individual, by one or other, or more of the foregoing circumstances, mythology, politics, arts, age, sex, and childhood.

To divide society into distinct classes, and to discourse of the degree of rank or respect accruing to individuals, accordingly as they may belong to one or other of these classes, would be a task very difficult to execute, and perhaps impossible in respect to the people of these islands; at least, not without making numerous exceptions and explanations, which would only be the means of rendering the description both tedious and complicate. For one and the same individual, (a priest,) who to-day is held in scarcely any estimation, may to-morrow, (under the influence of the inspiration of some god,) take place of every body present, seat himself at the head of the cava ring, be respected as the god himself, and his discourse attentively listened to as oracular. Again,—the king himself, whom one might suppose to be the greatest person in the country, (and in fact he has the greatest power,) is by no means the highest noble, but must yield in point of rank to many others. In this order of things, therefore, we shall first speak of those per-

sons to whom rank and respect is yielded, on the score of religious circumstances; and these are Tooitonga, Veachi, and the priests.

We here speak of Tooitonga as if actually existing in his full rank, with all the public honours of religious estimation; but it will be recollected, that before Mr. Mariner's departure from Vavaoo the king had done away entirely with all the ceremonies formerly considered due to the divine character of this chief: and as this was done immediately after Tooitonga's death, his son did not succeed to this high title; so that if affairs still remain in the same state at Vavaoo, there is at present no Tooitonga, and probably never again will be; but if there should happen some violent political change, it is possible the son of the late divine chief may be raised to that honour: we therefore speak of Tooitonga as if actually existing. The family name of Tooitonga is Fatafehi, and the present head of the family, the only son (of legitimate rank,) is now a youth of about sixteen or seventeen years of age; his name is Fatafehi Low fili Tonga: he is still considered a chief of high rank, and has respect paid to him accordingly.

Tooitonga and Veachi are both acknowledged descendants of chief gods who formerly visited the islands of Tonga, but whether their original mothers were goddesses or merely natives of Tonga, is a question which they do not pretend to decide. Of these two personages, Tooitonga, as may be guessed from his title, is far higher in rank;—the word imports chief of Tonga, which island has always been considered the most noble of all the Tonga islands, and from time immemorial the greatest chiefs have been accustomed to make it their principal place of residence, and after their decease to be buried there in the tombs of their ancestors. This island, moreover, gives name, by way of pre-eminence, to all the islands taken collectively, as a capital town sometimes gives name to a country; and withal it has acquired the epithet of sacred, *táboo*, and is thus sometimes called *Tonga táboo*, denoting its excellence; from this circumstance it is erroneously noted down in our charts Tongataboo; but *táboo* is only an epithet occasionally used. The respect which is shewn to Tooitonga, and the high rank which he holds in society, is wholly of a religious nature, and is far superior, when occasion demands it, to that which is shewn even to the king himself; for this latter, as will by and by be seen, is by no means of the most noble descent, but yields in this respect to Tooitonga, Veachi, and several families related

to them; and if the king were accidentally to meet any chief of nobler descent than himself, he would have to sit down on the ground till the other had passed him, which is a mark of respect that a common peasant would be obliged to shew to any chief or *Egi* whatsoever; and for this reason the king never associates with any chief superior to himself, and always endeavours to avoid meeting them, and they in like manner endeavour to avoid him, that he might not be put to the trouble of sitting down while they passed; for if any one were to forego this ceremony in presence of a superior *Egi* some calamity from the gods would be expected as a punishment for the omission. Sitting down is with them a mark of respect, as standing up is with us, before a superior; upon the principle perhaps, that in this posture a man cannot so readily attack or assassinate the person in whose presence he is; or it may be that in this posture lowering his height is significant of his rank or merit being humbled in presence of the other.

There are many ceremonies which characterize the high respect and veneration shewn to Tooitonga; but as in this place we are discoursing of rank, not of ceremonies, the full description of the latter must be deferred till we come to speak of religious rites. Here we shall only mention, in a general way, in what these ceremonies chiefly consist.

1. The grand ceremony of *ináchi*, which is performed once a year, (about the month of October,) and consists in offering the first fruits of the year to Tooitonga. It was supposed that if this ceremony were neglected, the vengeance of the gods would fall in a signal manner upon the people.

2. Peculiarity of his marriage ceremony.

3. Peculiarity of his burial ceremony.

4. Peculiarity of the mourning for his decease.

5. Tooitonga is not circumcised, as all the other men are, unless he goes to foreign islands to undergo this ceremony; nor is he tattowed.

6. Peculiarities of speech, used in regard to Tooitonga; for instance, if the king or any chief but Tooitonga be sick, they say he is *ténga tángi*, but Tooitonga being sick, he is said to be *booloóhi*: so with many other words that are used exclusively for him, and which will be noticed hereafter.

These things are mentioned in this place, merely to afford an idea of the high veneration in which Tooitonga is held; for to

whom but the greatest personage can such peculiarities belong? Notwithstanding his high rank, however, he has comparatively but very little absolute power, which extends in a direct and possitive manner only to his own family and attendants: as to his property, he has somewhat more than the generality of the nobles, but much less than the king, who by his arbitrary sovereignty can lay claim to almost any thing.

Thus all that can be said in this place of Tooitonga is, that he is by far the greatest *Egi*, having the credit of a high divine original, and that all respect and veneration is therefore due to him.

Veachi', as mentioned before, is another *Egi* of divine original, but far from being equal to Tooitonga. The king, indeed, avoids his presence, the same as he would that of Tooitonga, and always pays him the usual obeisance when he happens to meet him: but he has no *peculiar* marks of high respect shewn to him, as are shewn to Tooitonga; that is to say, no ceremonies that are, in themselves peculiar and different from what are shewn to other chiefs by their inferiors. There is this one universal acknowledgment, however, viz. that he is a great chief descended from a god, that he is next in rank to Tooitonga, and superior to every other chief. His name has no known literal meaning that Mr. Mariner can discover.

Priests or Fahe-gehe. The term *fahe-gehe* means split off, separate, or distinct from, and is applied to signify a priest, or man, who has a peculiar or distinct sort of mind or soul, differing from that of the generality of mankind, which disposes some god occasionally to inspire him. These inspirations, of which an account has been given,* frequently happen, and on such occasions the priest has the same deference and respect shewn to him as if he were the god himself; if the king happen to be present, he retires to a respectful distance, and sits down among the body of the spectators, so would Veachi, and so would even the high divine chief Tooitonga, because a god is believed to exist at that moment in the priest, and to speak from his mouth: but at other times a priest has no other respect paid to him than what his own proper family rank may require. They generally belong to the lower order of chiefs, or to the matabooles, though sometimes great chiefs are thus visited by the gods, and the king himself has been

* See page 87.

inspired by Tali-y Toobo, the chief of the gods. During the time a priest is inspired he is looked on with more or less veneration, according to the rank of the god that inspires him. But more upon this subject under the head of religion.

The civil ranks of society may be thus divided; How, or KING; EGI, or NOBLES; MATABOOLES; MOOAS, and TOOAS.

The How, or KING, is an arbitrary monarch, deriving his right to the throne partly from hereditary succession, and partly from military power, which latter he is occasionally obliged to exert to secure himself in the former. His power and influence over the minds of the people is derived from the following circumstances; viz. hereditary right; supposed protection of the gods, if he be the lawful heir; his reputation as a warrior; the nobility of his descent; and lastly, but not least, the strength and number of his fighting men. He, of course, possesses the greatest power of any individual; but, in respect to rank, as before observed, he is differently circumstanced. In this last particular, not only Tooitonga, Veachi, and priests actually inspired, are superior to him, but even several other nobles are higher in rank, not as to office or power, but as to blood or descent, for nobility consists in being related either to Tooitonga, Veachi, or the How, and the nearer any family is related to them, the nobler it is; those related to Tooitonga being nobler than those equally related to Veachi, and those related to this latter being more noble than those equally related to the How. Hence it appears that there must be many *Egies* more noble even than the king himself, and to such the king, meeting them, must shew the same marks of respect as are usual from an inferior to a superior: and if he were to touch any thing personally belonging to the superior chief, as himself, or his garments, or the mat on which he sleeps, he becomes *tabooed*, as it is termed, or under the prohibition to feed himself with his own hands; or, if he does, it is at the risk of becoming diseased, or suffering some other calamity from the gods as a punishment: but from this *taboo* he can readily free himself, by performing the ceremony of *móë-móë*, which consists in touching, with both hands, the *feet* of the superior chief, or of one equal to him; but more of these ceremonies in their proper place.

EGI, or NOBLES. All those persons are *egi*, or nobles, or chiefs (for we have used these terms synonymously,) who are any way related either to the family of Tooitonga, or Veachi, or the How:

and all, and nobody else but chiefs, have the privilege of freeing people from the *taboo*, under circumstances, and in the manner related in the above paragraph. Tooitonga and Veachi may easily be conceived sources of nobility, on account of their supposed divine original, and the How because he holds the reins of government, and is invested with power. The family of Finow, who is the present How, say, that they descended neither from Tooitonga nor Veachi, but are altogether a distinct race: the fact, probably, is, that Finow's family is a distant branch of one of the others; but having at length ascended the throne, it drew its rank and consequence more from this circumstance than from such distant relationship. The present Finow's father was the first of his family that came to the throne, which he did by usurpation and expulsion of the then reigning family.* The Hows before that time, as far back as they have credible records, which is not more than about four, or at most, five generations, were all relations of Tooitonga. At all events, this is certain, that the present acknowledged fountains of nobility are Tooitonga, Veachi, and the king, in the order in which they here stand. In every family nobility descends by the female line; for where the mother is not a noble, the children are not nobles; but supposing the father and mother to be nearly equal by birth, the following is the order in which the individuals of the family are to be ranked, viz. the father, the mother, the eldest son, the eldest daughter, the second son, the second daughter, &c., or, if there be no children, the next brother to the man, then the sister, the second brother, the second sister, &c. But if the woman is more noble than the man, then her relations, in like order, take precedence in rank, but they do not inherit his property, as will be seen in another place. All the children of a female noble are, without exception, nobles.

The MATABOOLES rank next to the chiefs; they are a sort of honourable attendants upon chiefs, are their companions, counsellors, and advisers; they see that the orders and wishes of their chiefs are duly executed, and may not improperly be called their ministers, and are more or less regarded according to the rank of the chief to whom they are attached. They have the management of all ceremonies. Their rank is from inheritance; and they are supposed to have been, originally, distant relations of

* See page 72.

the nobles, or to have descended from persons eminent for experience and wisdom, and whose acquaintance and friendship on that account became valuable to the king, and other great chiefs. As no son of a mataboole can assume that rank and title till his father be dead, the greater part of them are beyond the middle age of life, and, as it is their business to make themselves acquainted with all rites and ceremonies, and with the manners, customs, and affairs of Tonga, they are always looked up to as men of experience and superior information.* Some of the matabooles are adepts also at some art or profession, such as canoe-building, or superintending funeral rites: this last, though a ceremony, the generality of matabooles do not attend, as it is also a distinct profession. Those few that are canoe-builders are very perfect in their art, and only make canoes for the king, or other great chiefs. The matabooles also make themselves acquainted with traditionary records, and hand them down to their sons. When a mataboole dies, his eldest son, or, if he have no son, his next brother, becomes a mataboole. All the sons and brothers of matabooles are mooas.

Mooas are the next class of people below the matabooles; they are either the sons or brothers of matabooles, or descendants of the latter. As the sons and brothers of matabooles are mooas, and as no mooa can become a mataboole till his father or brother whom he is to succeed be dead, so, in like manner, the sons and brothers of mooas are only tooas, and no tooa can become a mooa till his father or brother whom he is to succeed be dead. The mooas have much to do in assisting at public ceremonies, such as sharing out food and cava under the direction of the matabooles: they sometimes arrange and direct instead of the matabooles, unless on very grand occasions. Like the latter, they form part of the retinue of chiefs, and are more or less respected according to the rank of their chiefs. Most of the mooas are professors of some art.

Both matabooles and mooas have the business of attending to the good order of society, to look to the morals of the younger chiefs, who are apt to run into excesses, and oppress the lower orders (the tooas,) in which case they admonish them, and if they pay no

* The rank and office of the matabooles must be a very great advantage to the Tonga people: it may be presumed to be one great cause of the superiority of this nation over the inhabitants of the Fiji islands, the Society islands, the Sandwich islands, &c.

attention, they report them to the older chiefs, and advise that something should be done to remedy such evils. They are very much respected by all classes. Tooas are the lowest order of all, or the bulk of the people. They are all, by birth, *ky fonnooa*, or peasants ; but some of them are employed occasionally in the various occupations of performing the tattow, cooking, club-carving, and shaving, according to their abilities in these respective arts, and meet with encouragement by presents. Those tooas that are evidently related to mooas, and consequently have a chance of becoming mooas, are respected by those who can trace no such relationship.

Professional Class of Society.—We now come to speak of those who draw respect rather than rank according to their usefulness in different arts and manufactures, more or less regarded. Some of these, as we have before seen, are matabooles, and rank accordingly ; the greater part of them are mooas, and the remainder of course tooas.

Among those that practice the arts there are many that do it because their fathers did the same before them, and consequently have brought them up to it, and these are for the most part such as practice arts that are considered ingenious, and therefore respectable ; and hence they have no motive sufficiently strong (unless it be sometimes laziness) to engage them to relinquish it, particularly as they obtain presents from their chiefs for their ingenuity. There is no positive law to oblige them to follow the business of their fathers, nor any motive but the honourable estimation in which their arts are held, or their own interest, or the common custom.

None of them are matabooles but a few of the canoe builders and the superintendants of funeral rites, perhaps about a fifth or a sixth part of them, and some of these are very expert in cutting ornaments out of whales teeth for necklaces, or for inlaying clubs, likewise in making clubs and spears, and other warlike instruments, which are not separate professions but arts practiced by the canoe builders as being expert in the use of the togi or axe ; at least there are no *toofoonga fono le* (inlayers of ivory,) nor *toofoonga gnahi mea tow* (makers of warlike instruments,) but who are also canoe builders. All the *toofoonga fo vaca* (canoe builders,) and *toofoonga taboo* (intendants of funeral rites,) that are not matabooles are mooas, for no person of so low a rank as a *tooa* can practice such respectable arts.

The remaining professions are followed both by mooas and tooas, with the exception of the three following, viz. *toofoonga fy cava* (barbers or shavers with shells,) *tangata fe oomoo* (cooks,) and *ky fonnooa* (peasants,) all of whom are tooas.

Of the different professions, some are hereditary in the way before mentioned, and some are not; the latter consist of *toofoonga ta tattow* (those who perform the tattow,) *toofoonga tongi acow* (club carvers, or engravers of the handle, not inlayers;) and *toofoonga fy cava* (barbers.) The arts followed by these are not hereditary, for they are not of that respectability to engage a man to follow any of them because his father did the same: they are practiced by any one who has a natural turn that way.

But the two lowest of all, viz. the cooks and peasants, are such by inheritance, for the chiefs in whose service they may be, necessarily require their services, and their children naturally succeed them, for neither of these arts require any great talent to learn; every body knows how to cook and till the ground in a tolerable degree; but those who are born to no better fate have no alternative left them, they must follow these necessary employments as the business of their life, if their chiefs command them; and to such alone the terms cook and peasants are here applied. The cook is somewhat the superior; he sees to the supplying of provisions, takes care of the store-house, looks to the thatching and fences of the dwelling-house, occasionally gives an eye to the plantation, and sometimes works upon it himself. The head cook is generally not a little proud of himself, and is looked on with some respect by the cooks below him and the common peasants.

The term cook is frequently applied to a man though he be not a cook, to signify that he is of very low rank: for although a cook belonging to a chief may give himself many airs, and be thought something of by the common tooas about him; yet if there be a company of peasants together, he that has the least to boast of in respect of family connexions is sure to be made the cook, and, as it were servant to the rest.

The following then will be the order in which the different professions will stand as to the respect they may command in society:—all individuals are not, however, esteemed according to their profession, but according to their abilities in it; for a clever man in one art will be sometimes more esteemed than a man of moderate abilities in a higher. In this arrangement the cooks are

placed before the peasants, because the cooks of chiefs generally have to overlook them.

Hereditary.	*Toofoonga fo váca ;* canoe-builders.	Followed both by *matabooles* and *mooas.*
	Toofoonga fono le ; cutters of whale-teeth ornaments.	
	Toofoonga taboo ; superintendants of funeral rites.	
Hereditary.	*Toofoonga ta maca ;* stone-masons, or makers of stone vaults.	
	Toofoonga jia cobenga; net-makers.	
	Toofoonga toty ica ; fishermen.	Followed both by *mooas* and *tooas.*
	Toofooga langafalle ; large house-builders.	
Hereditary or not	*Toofoonga ta tattow ;* those who perform the tattow.	
	Toofoonga tongi acow ; club-carvers.	
	Toofoonga fy cava ; barbers or shavers with shells.	Followed only by *tooas.*
Hereditary.	*Tangata fe oomoo ;* cooks.	
	Ky fonnooa ; peasants.	

Property in these islands, as may easily be conjectured, consists principally in plantations, houses, and canoes, and the right of succession to it is regulated by the order of relationship, as given under the head of Nobles, page 318, so in like manner is the right of succession to the throne.

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations ; we have now to consider it in respect to old age, sex, and childhood.

Old persons of both sexes are highly reverenced on account of their age and experience, insomuch that it constitutes a branch of their first moral and religious duty, viz. to reverence the gods, the chiefs, and aged persons ; and consequently there is hardly any instance in these islands of old age being wantonly insulted.

Women have considerable respect shewn to them on account o their sex, independent of the rank they might otherwise hold as nobles. They are considered to contribute much to the comforts

and domestic happiness of the other sex, and as they are the weaker of the two, it is thought unmanly not to shew them attention and kind regard; they are therefore not subjected to hard labour or any very menial work. Those that are nobles rank like the men according to the superiority of their relationship. If a woman not a noble is the wife or daughter of a mataboole, she ranks as a mataboole; if she be a noble, she is superior in rank to him, and so are the children male and female; but in domestic matters she submits entirely to his arrangements; notwithstanding this, however, she never loses the respect from her husband due to her rank, that is to say, he is obliged to perform the ceremony of móë-móë before he can feed himself. If the husband and wife are both nobles of equal rank, the ceremony of móë móë is dispensed with; but where there is any difference the inferior must perform this ceremony to be freed from the *táboo*. If a woman marries a man higher in rank than herself, she always derives additional respect on that account; but a man having a wife who is a greater noble than himself acquires no additional respect from this source, but he has the advantage of her larger property.

It is a custom in the Tonga islands for women to be what they call mothers to children or grown up young persons who are not their own offspring, for the purpose of providing them or seeing that they are provided with all the conveniences of life; and this is often done, although their own natural mothers be living, and residing near the spot,—no doubt for the sake of greater care and attention, or to be afterwards a substitue for the true parent, in the event of her premature death; but the original intention seems not now understood, for it happens sometimes, that a young man having both his natural mother and a wife living, will take it in his head to have an adopted mother, whom he regards the same as his natural parent. If a woman is the foster mother to a person superior to herself, which is mostly the case, she acquires no additional respect from this source in society, though the adopted person be ever so great a noble; but if a woman be an attendant upon a person of consequence, some respect always accrues to her on that account, because it is a thing publicly known, she forming a part of the retinue of the chief, and accompanying him every where; whereas, the relation in which a woman stands to her adopted son or daughter is more a matter of private agreement and mutual understanding. Thus, Mafi Habe, one of the wives of Fi-

now the first, the father of the present king, was Mr. Mariner's foster mother, appointed by the king her husband. To this person Mr. Mariner feels himself greatly indebted for a considerable portion of his intimate knowledge of the language and true customs of Tonga, in contradistinction to words and customs introduced from other islands. She would frequently take the greatest pains in teaching him the correct Tonga pronunciation, and would laugh him out of all little habits and customs, in dress, manners, and conversation, that were not strictly according to the Tonga fashion, or not considered sufficiently polished and becoming an *egi* (noble.) In all respects, and on every occasion, she conducted herself towards him with the greatest maternal affection, modesty, and propriety: she was a woman of great understanding, personal beauty, and amiable manners.

If a young girl is betrothed, or set apart to be the wife or concubine of a noble higher in rank than herself, she derives more respect on that account, independent of what is due to her own proper rank.

The women employ themselves (particularly nobles) in making a variety of articles, chiefly ornamental; these employments, however, are considered accomplishments, not professions; some of the higher class of women not only make these employments an amusement, but actually make a sort of trade of it, without prejudice to their rank; which is what the lower class of women could not do, because what *they* make is not their own property, but is done by the order of their superiors; the highest accomplishments cannot add to a woman's rank, though it does somewhat to the estimation in which she may be held, for such things, when well done, are honourable in a woman of rank. These things will be farther spoken of hereafter.

Children acquire their rank by inheritance, as before observed, from the mother's side: if she be not a noble they are not, and *vice versa*. If a man, however high his rank, were to have a child by a woman who is only a tooa, no matter whether they are married or not, (but indeed there is no instance of a noble marrying a tooa,) that child would not be noble, though it were known that the father was a noble; the child might rank as a mooa, but not higher: on the contrary, if a woman who is a noble were to have a child by a tooa, the child would be a noble; but this perhaps seldom happens, for the pride of the females would not allow of such

a low intrigue; or if such a circumstance was to take place, the greatest care would be used that it should not be known. Children that are nobles are somewhat less respected, as may be supposed, on account of their childhood; but then any familiarity or slight disrespect that might be shewn them would only be by nobles nearly equal or superior to them. If Finow were to see a child of superior rank approach or be brought near him, he perhaps would say, (and frequently does on such occasions,) take that child away! why do you bring him here, troubling me with the taboo? or some such abrupt expression: such language, however, would not be decorous from an inferior, unless he be of nearly equal rank, and then only by authority of his superior age.

CHAPTER XVIII.

Enumeration of the principal notions on which the religion of Tonga is founded—Traditionary account of the island of Bolotoo—Division of the gods into six classes—Names and attributes of the principal original gods—Souls of Chiefs—Souls of Matabooles—Other Hotooas or inhabitants of Bolotoo—Hotooa Pow, or mischievous gods—The god that supports the earth—Observations upon death—Origin of the habitable earth, or rather of the islands of Tonga—Popular traditions respecting the original inhabitants of Tonga—Remarks—Another tradition respecting the same subject—Fiji story respecting an island of immortal women—Popular account of the origin of Turtles—General notion of the earth, sky, and heavenly bodies—Notions respecting the human soul and animal life—Ideas concerning the liver—The soul's immortality—Notions of the Fiji people in regard to the soul.

THE RELIGION of the Tonga islands rests chiefly upon a belief of the following notions.

1. That there are Hotooas, gods, or superior beings, who have the power of dispensing good and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.
2. That there are other Hotooas or gods, viz. the souls of all deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree.
3. That there are besides several Hotooa Pow, or mischievous gods, whose attribute is never to dispense good, but petty evils and troubles, not as a punishment, but indiscriminately to whomsoever it may be, from a pure mischievous disposition.
4. That all these superior beings, although they may perhaps have had a beginning, will have no end.
5. That the world also is of doubtful origin, and co-existent with the gods; the *solid* sky, the heavenly bodies, and the ocean, being pre-existent to the habitable earth, and that the Tonga islands were drawn out of the water by the god Tangaloa, whilst fishing with a line and hook.

6. That manknid, according to a partial tradition, first came from Bolotoo, the chief residence of the gods, an island to the north-westward, and resided at the Tonga islands, by command of Tangaloa: they consisted of two brothers, with their wives and attendants, whose original they pretend to know nothing about.
7. That all human evil is inflicted by the gods upon mankind, on account of some neglect of religious duty, either in the person or persons who suffer the inflictions, or in the egi or chief whom they serve; and the contrary of good.
8. That all *egi* or nobles have souls, which exist hereafter in Bolotoo, not according to their moral merit, but their rank in this world, and then they have power similar to the original gods, but less. The matabooles also go to Bolotoo after death, where they exist as matabooles or ministers to the gods, but they have not the power of inspiring priests: the mooas, according to the belief of some, also go to Bolotoo, but this is a matter of great doubt. But the tooas, or lower class of people, have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence.
9. That the human soul during life is not a distinct essence from the body, but only the more etherial part of it, and which exists in Bolotoo, in the form and likeness of the body, the moment after death.
10. That the primitive gods and deceased nobles sometimes appear (visibly) to mankind, to warn or to afford comfort and advice: that the primitive gods also sometimes come into the living bodies of lizards, porpoises, and a species of water snake, hence these animals are much respected; their coming into porpoises is supposed to be for the purpose of taking care of vessels, &c.
11. That the two personages at the Tonga islands known by the name of Tooitonga and Veachi are descendants in a right line from two chief gods, and that all respect and veneration is therefore due to them.
12. That some persons are favoured with the inspiration of the gods, by an actual existence of the god for the time being, in the person (the priest) so inspired, who is then capable of prophesying.
13. That human merit or virtue consists chiefly in paying respect to the gods, nobles, and aged persons; in defending one's hereditary rights; honour, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love, ob-

servance of all religious ceremonies, patience in suffering, forbearance of temper, &c.

14. That all rewards for virtue or punishments for vice happen to men in this world only, and come immediately from the gods.

15. That several acts acknowledged by all civilized nations as crimes, are under many circumstances considered by them as matters of indifference, such as revenge, killing a servant who has given provocation, or any body else, provided it be not a very superior chief or noble; rape, provided it be not upon a married woman, or one to whom respect is due, on the score of superior rank, from the perpetrator; theft, except it be consecrated property.

16. Omens are considered direct indications of the Gods to mankind; charms or superstitious ceremonies to bring evil upon any one are considered for the most part infallible, as being generally effective means to dispose the gods to accord with the curse or evil wish of the malevolent invoker; to perform these charms is considered cowardly and unmanly, but does not constitute a crime.

The Tonga people universally and positively believe in the existence of a large island, lying at a considerable distance to the north-westward of their own islands, which they considered to be the place of residence of their gods, and of the souls of their nobles and matabooles. This island is supposed to be much larger than all their own islands put together, to be well stocked with all kinds of useful and ornamental plants, always in a state of high perfection, and always bearing the richest fruits and the most beautiful flowers according to their respective natures; that when these fruits or flowers are plucked, others immediately occupy their place, and the whole atmosphere is filled with the most delightful fragrance that the imagination can conceive, proceeding from these immortal plants; the island is also well stocked with the most beautiful birds of all imaginable kinds, as well as with abundance of hogs, all of which are immortal, unless they are killed to provide food for the hotooas or gods; but the moment a hog or bird is killed, another living hog or bird immediately comes into existence to supply its place, the same as with the fruits and flowers; and this, as far as they know or suppose, is the only mode of propagation of plants and animals. The island of Bolotoo is sup-

posed to be so far off as to render it dangerous for their canoes to attempt going there, and it is supposed moreover, that even if they were to succeed in reaching so far, unless it happened to be the particular will of the gods, they would be sure to miss it. They give, however, an account of a Tonga canoe, which, on her return from the Fiji islands a long time ago, was driven by stress of weather to Bolotoo: ignorant of the place where they were, and being much in want of provisions,—seeing the country abound in all sorts of fruit, the crew landed, and proceeded to pluck some bread fruit, but to their unspeakable astonishment, they could no more lay hold of it than if it were a shadow; they walked through the trunks of the trees, and passed through the substance of the houses, (which were built like those of Tonga,) without feeling any resistance. They at length saw some of the hotooas, who passed through the substance of their bodies, as if there were nothing there: the hotooas recommended them to go away immediately, as they had no proper food for them, and promised them a fair wind and a speedy passage. They accordingly put directly to sea, and in two days, sailing with the utmost velocity, they arrived at Hamoa, (the Navigator's islands,) at which place they wanted to touch before they went to Tonga. Having remained at Hamao two or three days, they sailed for Tonga, where they arrived with great speed, but in the course of a few days they all died, not as a punishment for having been at Bolotoo, but as a natural consequence; the air of Bolotoo, as it were, infecting mortal bodies with speedy death. The hotooas are supposed to have no canoes, not requiring them; for if they wish to be any where, there they are the moment the wish is felt.

The Hotooas, or supernatural intelligent beings, may be divided into classes.

1. The original gods.
2. The souls of nobles, that have all attributes in common with the first, but inferior in degree.
3. The souls of matabooles, that are still inferior and have not the power, as the two first have, of coming back to Tonga to inspire the priests, though they are supposed to have the power of appearing to their relatives.
4. The original attendants, or servants, as it were of the gods, who, although they had their origin, and have ever since existed in Bolotoo, are still inferior to the third class.

5. The Hotooa Pow, or mischievous gods.
6. Móooi, or the god that supports the earth, and does not belong to Bolotoo.

The first class, or original hotooas, are supposed to be rather numerous, perhaps about three hundred; but the names of very few are known, and those only to some of the chiefs and matabooles; for it may easily be supposed that, where no written records are kept, only those whose attributes particularly concern the affairs of this world should be much talked of; as to the rest, they are, for the most part, merely tutelar gods to particular private families, and having nothing in their history at all interesting, are scarcely known to any body else.

Several of these primitive hotooas have houses dedicated to them; the houses are built in the usual style, but generally, somewhat more care is taken, both in building them, and keeping them in good order, decorating their inclosures with flowers, &c. About twenty of the gods have houses thus consecrated to them, some having five or six, others one or two. The following are the names and attributes of the the principal gods.

Ta'li-y Toobó; (the literal meaning of this name, from which nothing can be deduced, is *Wait there Toobo!*) He is the patron of the How and his family, not of Finow in particular, who is the present king, but of any one who may be king. He is also god of war, and is consequently always invoked in time of war by the How's party: in time of peace he is also occasionally invoked for the general good of the nation, as well as for the particular interest and welfare of the How's family. He has four houses dedicated to him in the island of Vavaoo; two at the small island of Lefooga, one at Haano, one at Whiha, and two or three others of smaller importance elsewhere. He has no priest, unless it be the How himself, whom he sometimes inspires: but it has happened that a How, during his whole reign, has not been inspired.

Too'i fooa Bolo'too; the literal meaning of this is, "*Chief of all Bolotoo;*" from this name one would suppose him to be the greatest god in Bolotoo, but he is inferior to the one before mentioned; how he came by this name the natives themselves can give no account; the only answer they make is, that such is his proper name. Although he is the god of Bolotoo, he is inferior to Tali-y Toobo, insomuch that they scarcely make a comparison be-

tween them; if you ask them whether Tooi fooa Bolotoo is a great god, they will answer, "Yes, he is a very great god." "Is Tali-y Toobo a greater god?" "Yes, much greater." "How great, then, is Tali-y Toobo?" "He is a great chief, from the top of the sky down to the bottom of the earth!" He is also the god of rank in society, and in this quality he is often invoked by the heads of great families, as the king, and other great nobles, on occasion of sickness or other family troubles. He has several houses dedicated to him; three or four at Vavaoo, one at Lefooga, and a few at other islands. He has three or four priests, whom he occasionally inspires; at least Mr. Mariner is acquainted with three or four, but perhaps there are others.

Higoole'o (no literal meaning that we can discover, unless *igoo leo*, to guard the tail;) a very high god, regarded principally by Tooitonga's family. He has no priest, nor any house, and is supposed never to come to Tonga. The natives are uncertain about his attributes.

Toobo Toty, literally, *Toobo the mariner.* He is the patron of Finow's family, also the god of voyages: in the first quality he is often invoked by Finow; in the second quality he is often invoked by chiefs, going upon any maritime expedition; also by any body in a canoe during a voyage. He is not the god of wind, but is supposed to have great influence with that god; his chief power is extended to the preservation of canoes from accidents: This god has several houses dedicated to him, chiefly at Vavaoo and the contiguous isles. Mr. Mariner only knew one priest belonging to him, but he, perhaps, has several. It will be recollected, in the former part of the history, at the time when Finow's daughter was so ill, that this priest, when inspired, foretold that either Finow or his daughter must die, as decreed in Bolotoo: in consequence, Finow, after his daughter's death, was so exasperated with his god, Toobo Toty', for not making arrangements among the gods more favourable to him, that he vowed to kill his priest: this sacrilegious intention was, however, prevented by his own death, which happened as a judgment on him, according to the people's notions.

Ala'i Va'loo; (*Alai*, no discoverable meaning; *Valoo*, the number eight;) a god that patronizes the How's family, but is particularly the patron god of Tóe Oomoo, the late king's aunt. This god is now and then invoked by the king's family, but very frequently by Tóe Oomoo. He has a large consecrated fencing at

Ofoo, one of the islands in the vicinity of Vavaoo: he has, at least one priest, and is very frequently consulted in behalf of sick persons.

A'LO A'LO; literally, *to fan.* God of wind and weather, rain, harvest, and vegetation in general. This god is generally invoked about once a month, if the weather is seasonable, that it may remain so; if the weather is unseasonable, or destructive on shore by excessive wind or rain, he is invoked every day. A'lo A'lo is not the god of thunder and lightning, of which, indeed, there is no god acknowledged among them, as this phenomenon is never recollected to have done any mischief of consequence. In boisterous weather at sea, the superior god Toobo Toty', the protector of canoes, and other sea gods, are always invoked in place of A'lo A'lo. About the time when the yams are full grown (near the latter end of December,) the ceremony of *tow tow* begins, consisting in an offering of yams, and other provisions, to the god A'lo A'lo. This ceremony is repeated every ten days, for eight times successively, as will be described under the head of religious rights. This god has only two houses dedicated to him, one at Vavaoo, and the other at Lefooga: he has also two priests, one at each place.

TOO'I BOLO'TOO; literally, *chief of Bolotoo.* This and the three following gods are all minor gods of the sea and of voyages, and protectors of Finow's family. Notwithstanding his name, he is inferior to all the gods mentioned before him; but much upon an equality with the three following. He has two houses dedicated to him at Vavaoo, and one at Lefooga; none elsewhere that Mr. Mariner knew of: he has, perhaps, two or three priests.

HA'LA A'PI A'PI; literally, *a road crowded.* He has the same attributes as Tooi Bolotoo. Mr. Mariner knows of no house dedicated to him. He has one priest.

TO'GI OOCUMME'A; literally, *an iron axe.* The same attributes as the above.

TOOBO' BOO'GOO; literally, *Toobo the Short.* The same attributes as the above.

TANGALO'A; god of artificers and the arts: doubtful if he has any house dedicated to him: has several priests, who are all carpenters. It was this god that brought the Tonga islands from the bottom of the sea, whilst fishing.

Such are the names and attributes of the chief primitive gods; next to those in rank and power comes the souls of nobles.

Souls of Egies, or Nobles: of these there must be a vast number. Their attributes are similar to those of the primitive chief gods: they have the power of inspiring priests, and of appearing in dreams and visions to their relatives and others. They have no houses dedicated to them, but the proper places to invoke them are their graves, which are considered sacred, and are therefore as much respected as consecrated houses. Their names are the same as they had whilst living, and they hold the same rank mutually among themselves as they held during their mortal existence; and whether their deeds were good or evil during their life, is a circumstance that does not at all affect their state in Bolotoo, all punishments for crimes being supposed to be inflicted by the primitive gods upon men during their lifetime: in which inflictions the second class of gods have a proportional power with the first. As many of these souls of nobles have had strong warlike dispositions in this world, it might be supposed that they waged war against one another in Bolotoo; but this is not the case, for, in that state of existence, their understanding is much more clear than in this world, enabling them to discern what is right, and disposing them to choose it in preference to what is wrong: not but what they, and even the primitive gods, have verbal disputes, but which, from the clearness of their intellect, and the justice of their views, are supposed to be managed with divine temperance; but as the temperate discussion of gods may appear awful violence to weak-minded man, so it is not to be wondered that such disputes at Bolotoo should produce thunder and lightning at Tonga; as happened in the discussion among the gods respecting the fate of Finow and his daughter.

The Souls of Matabooles come next: of these little need be said; they hold the same name and rank as during their life. They have not the power of inspiring priests; they cannot punish nor reward mankind, at least by any direct influence; though their friends and relatives sometimes beg their intercession with the higher gods, in behalf of their health, or prosperity, &c. They have no houses dedicated to them; they sometimes appear to their friends. Some of them are tutelar gods, and protectors of the *tooas*, or lower orders, which they are, as it were, by permission.

The Attendants, or Servants of the Primitive Gods. These, like the gods to whom they belong, are original inhabitants of Bolotoo. They are considered of less quality than the souls of ma-

tabooles. They have nó power in Tonga, and if they go there they cannot manifest themselves. Their number is supposed to be immense.

The Hotooa Pow, or mischievous Gods. Of these there are perhaps several in number, but only five or six are supposed to be particularly active; and from their disposition to plague mankind, they reside more frequently at Tonga than at Bolotoo. They are accused of being the cause of all the petty inconveniences and troubles of life: and at Hamóa (or the Navigator's islands) they have an idea which is very convenient to the reputation of the females, that some of these *hotooa pow* molest them in their sleep, in consequence of which there are many supernatural conceptions: at Tonga, however, the matter is never carried to that extent.—These *hotooa pow* have no priests, have no houses dedicated to them, nor are they ever invoked. All the great misfortunes of life, as before noticed, are special inflictions from the gods for the crimes of men: whereas the mischievous tricks played by the *hotooa pow* are for their own whim and delight; they lead travellers astray, trip them up, pinch them, jump upon their backs in the dark, cause the nightmare and frightful dreams. They are never seen.

Móooi—A god that supports the earth, the earth lying on him, he being prostrate. This, as may be supposed, is a very gigantic being, greater in personal bulk than any of the others. He never inspires any body, nor ever leaves his situation. He has no house dedicated to him. When an earthquake happens, it is supposed that this god, feeling himself in an uneasy posture, is endeavouring to turn himself about; and on such occasions, the people give loud shouts and beat the ground with sticks, which is supposed to have the effect of making him lie still. They have no idea of what he lies on, nor ever make any inquiries about it; and say it would be folly to do so, for who can go there and see?

Such is the account they give of their gods, and the respect which they pay to these imaginary beings is so great and so universal, that scarcely any instance is known of downright impiety; and indeed they have very strong motives to keep them in proper order in this respect, founded in their firm and fixed belief, that all human miseries are the consequent punishment of crimes and that acts of atrocity are most frequently punished by disease and death; and this risk of premature death among the tooas in particular

must have a frightful aspect, as they consider the termination of life as the termination of their existence altogether. With respect to the chiefs indeed, to whom death is only a change to a better life, this apprehension may not take quite so strong a hold; nevertheless, life is always sweet, there are always some purposes of ambition or enjoyment yet to be satisfied; and when death does come, it is rather to be wished for in the field of battle than prostrate on a mat, overcome with pain and disease, in the midst of one's friends and relatives weeping and lamenting.

The next subject in order to speak of, is the origin of the habitable earth, which, according to their notions, vague as they are, is as follows:—It is believed that originally there was no land above the water but the island of Bolotoo, which, like the gods, the heavenly bodies, and the ocean, has probably always been. One day Tangaloa, the god of arts and inventions, went forth to fish in the great ocean, and having from the sky let down his hook and line into the sea, on a sudden he felt a great resistance: believing that he had caught an immense fish, he exerted his strength, and presently there appeared above the surface several points of rocks, which increased in number and extent the more he drew in his line: the rocky bottom of the ocean, in which it was now evident his hook had caught, was thus fast advancing to the surface, so as to have made one vast continent; when unfortunately the line broke, and the islands of Tonga remain to shew the imperfection of Tangaloa's attempt. The rock in which the hook was fixed was already above the surface, and is to be seen to this day in the island of Hoonga, where they shew the very hole where it caught. The hook was in possession of the Tooitonga family till about thirty years ago, when it was accidentally burnt along with the house in which it was kept.

Tangaloa having thus discovered land, by the divine influence of himself and other gods it was soon replete with all kinds of trees, herbs, and animals, such as were in Bolotoo, but of an inferior quality, and subject to decay and death. Being now willing that Tonga should also be inhabited by intelligent beings, he commanded his two sons thus:* "Go, and take with you your wives, and dwell in the world at Tonga: divide the land into two portions,

* The following story is as nearly as possible a *literal* translation of the language in which they tell it.

and dwell separately from each other They departed accordingly. The name of the eldest was Toobó, and the name of the youngest was Váca-aców-oóli, who was an exceeding wise young man ; for it was he that first formed axes, and invented beads, and cloth and looking-glasses. The young man called Toobó acted very differently, being very indolent, sauntering about and sleeping, and envying very much the works of his brother. Tired at length with begging his goods, he bethought himself to kill him, but concealed his wicked intention ; he accordingly met his brother walking, and struck him till he was dead. At that time their father came from Bolotoo with exceeding great anger, and asked him, Why have you killed your brother? Could not you work like him? Oh thou wicked one ! begone ! go with my commands to the family of Váca-acow-oóli ; tell them to come hither. Being accordingly come, Tangaloa straightway ordered them thus : Put your canoes to sea, and sail to the east, to the great land which is there, and take up your abode there. Be your skins white like your minds, for your minds are pure ; you shall be wise, making axes, and all riches whatsoever, and shall have large canoes. I will go myself and command the wind to blow from your land to Tonga ; but they (the Tonga people) shall not be able to go to you with their bad canoes.

Tangaloa then spoke thus to the others :—You shall be black, because your minds are bad, and shall be destitute ; you shall not be wise in useful things, neither shall you go to the great land of your brothers ; how can you go with your bad canoes? But your brothers shall come to Tonga, and trade with you as they please."

Mr. Mariner took particular pains to make inquiries respecting the above extraordinary story, with a view to discover whether it was only a corrupted relation of the Mosaic account ; and he found that it was not universally known to the Tonga people. Most of the chiefs and matabooles were acquainted with it, but the bulk of the people seemed totally ignorant of it. This led him at first to suspect that the chiefs had obtained the leading facts from some of our modern missionaries, and had interwoven it with their own notions ; but the oldest men affirmed their positive belief that it was an ancient traditionary record, and that it was founded in truth. It seems strange that they should believe an account which serves so much to degrade them, and makes even their very chiefs to be descendants of bad men, cursed by their father with the evils of

poverty and ignorance. Nevertheless, they readily own the superiority of the Papalangies, not only in knowledge, but disposition to do good; but, on the other hand, they do not as readily confess themselves to lie under a malediction: on the contrary, they maintain that they are far superior to us in personal beauty, and though we have more instruments and riches, they think that they could make a better use of them if they only had them in their possession. Of the chiefs and matabooles who related the foregoing account, some believed it firmly, others left it as they found it, none positively disbelieved it. Mr. Mariner related to them our scriptural and traditionary account of Cain and Abel, and expressed his opinion, that they must have received their information either from the missionaries, or from some Papalangi at an early period, whom accident had thrown among them; but some still persisted that it was an original tradition of their own, whilst others owned there was so great a similarity between the two accounts, that they were disposed to believe they had received theirs from us, perhaps two or three or four generations back. But such things do not very often form a subject of conversation among them; consequently their knowledge and belief of these matters (as they have no writings) become very vague, incongruous, and uncertain.

They have several other accounts of the origin of mankind, or rather of the first inhabitants of Tonga; but most of them are not only ridiculous but very confused and indeterminate, and, as Mr. Mariner believes, many are of no greater antiquity than the present generation, and invented perhaps for the purpose of passing away time for lack of better conversation, most of the natives being very fond of inventing tales for amusement, like the continental nations west of them, but very void of the poetic elegance of those nations. The account that is more universally known and believed, which is the least inconsistent with their general notions, and probably the most ancient, is the following:—

"At a time when the islands of Tonga were already existing, but not yet peopled with intelligent beings, some of the minor gods of Bolotoo being desirous to see the new world (which Tangaloa had fished up,) put to sea, about two hundred in number, male and female, in a large canoe, and arrived at the island of Tonga. They were so well pleased with the novelty of the place that they determined to remain there, and accordingly broke up their canoe

to make small ones of it ; but in a few days two or three of them died ;—this phenomenon alarmed all the rest, for decay and death was what their notion of their own immortality did not lead them to expect. About this time one of them felt himself strangely affected, and by this he knew that one of the superior gods was coming from Bolotoo to inspire him ; in a little time he was actually inspired, and was told that the chief gods had decreed, that as they had come to Tonga, and had breathed the air of the place, and had fed upon the produce of the place, they should become mortal, and people the world with mortal beings, and all about them should be *méa máma.** Upon this they were all exceedingly grieved, and were sorry they had broken up their canoe, but they made another, and some of them put to sea with the hope of regaining the island of Bolotoo ; in which endeavour, if they succeeded, they were to come back and fetch their companions : but they looked in vain for the land of the gods, and were obliged to return sorely afflicted to Tonga."

In the above story there is a little inconsistency in respect to the gods coming from Bolotoo in a canoe ; for the gods are generally understood to have no canoes, not requiring them,—for the moment they wish to be any where, their wish is accomplished without any further trouble, which is a mode of conveyance far superior to any of our inventions, either ancient or modern.

The Tonga people have also a story among them respecting an island of immortal women existing somewhere to the north-west of Fiji ; but this is suspected to be rather a Fiji tale than a tradition of their own, and consequently is not much believed among them. These immortal women are considered to be *hotooas ;* but they are thought to have all the passions and propensities properly belonging to women of this world, insomuch that it is dangerous for canoes to put in there ; not that the crew would be positively ill-treated by these fair goddesses, but too much kindness sometimes destroys as effectually, though perhaps not so quickly, as too much severity. It is reported that a Fiji canoe was once driven there by a gale of wind : the men landed, and were charmed with the truly kind reception they met with ; but in a day or two, finding the climate much too warm for their constitution, they wisely be-

* Things of this world, mortal, subject to decay and death, in contradistinction to *méa hotoóa*, things of the other world (Bolotoo,) or land of *hotoóas*, immortal, and always flourishing.

took themselves again to their canoe, and with some difficulty reached the Fiji islands, bringing sundry marvellous accounts of the nature of the country, and the reception they met with. This story is prevalent, not only at Tonga and Fiji, but also at Hamoa (the Navigator's island.) Some of the Fiji people believe it: the Hamoa people doubt it very much; and the generality of the Tonga people deny it altogether.

The natives of the Tonga islands have a traditionary story respecting the origin of turtles; and as we are here discoursing about their notions of the world, which in some measure involve their knowledge of natural history, it ought properly to be told in this place.

A considerable time after the existence of mankind at Tonga, a certain god, who lived in the sky, and whose name was Langi, received a command from the superior gods of Bolotoo to attend a grand conference, shortly to be held at the latter place, on some point of universal importance. Now it happened that the god Langi had several children;* among others, two daughters, beautiful young goddesses, who were of an age in which vanity and the desire to be admired was beginning to be a very strong passion, and consequently they had often expressed their wish to see the islands of Tonga, and to visit the people that dwelt there; but their father was too wise readily to give his consent. Business of importance, however, now demanded his absence from the sky; but being fearful that his inexperienced daughters might in the mean time descend to Tonga, he gave them the strictest commands not to leave their celestial residence till his return; and as a motive for their obedience, he promised to conduct them, when he came back, to Tonga, and gratify their wish with safety to themselves. With a view to strengthen his injunctions, and better to ensure their compliance, he represented in lively colours the many dangers they would subject themselves to, by infringing upon his commands: in the first place, he told them that the Hotooa Pow (mischievous gods,) who resided at Tonga, would take every opportunity to molest them, and to throw difficulties and dangers in their way. Besides which, there were other evils of greater consequence to fear; for they were so beautiful (he told them,) that

* It would appear from this, that the gods are supposed to have children, nevertheless, Mr. Mariner believes that this is not consistent with the general opinion of the natives.

the men of Tonga would furiously fight among themselves to obtain them for their wives, and that the quarrels occasioned by them would, no doubt offend the superior gods of Bolotoo, and he (Langi) should thereby get into disgrace. The two goddesses having promised obedience to their father's orders, he descended with speed to Bolotoo. He had scarcely left the sky, when they began to reason together on what he had told them: one said to the other, our father has only promised to take us to Tonga that he may keep us here till he come back; for has he not often promised us the same thing and never fulfilled his word? True; said the other, let us go to Tonga by ourselves for a little time, just to look at the *máma* people, and we will return before he shall know any thing of it; besides, (said both of them together) has he not told us that we are more beautiful than the women of Tonga? Yes! let us go immediately to Tonga and be admired, for in the sky there are many other goddesses nearly as beautiful as ourselves, and we are scarcely noticed. Upon this they descended together to the island of Tonga, and having alighted in a lonely place, they walked towards the *mooa*, discoursing as they went, on the homage that was soon to be paid to their charms. When they arrived at the *mooa*, they found the king and all his chiefs, and principal people engaged in some grand ceremony of rejoicing, and were then drinking their cava. The moment they arrived, all eyes were turned upon them, and all hearts, except those that envied, were filled with admiration and love. The young chiefs vied with each other in showing them the most signal attentions;* they already began to be jealous of each other; they left off drinking cava, and the whole assembly was put in confusion. At length the young men began to quarrel among themselves, but the king, to settle all disputes, by virtue of his superior power, took them home to his own residence: the sun had scarcely set, however, before certain chiefs, with a strong armed force, rescued them from the king's house: the whole island was soon in a state of confusion and alarm, and early the following morning a bloody war was commenc-

*It is not the least remarkable trait in the character of the Tonga people, that on almost all occasions they shew very marked attention to females; and we believe that among all the different clusters of islands in the South Seas, the natives of these are singular in this respect. The women of Tonga are not obliged to labour to procure the necessaries of life for their idle husbands: the men work; the women do chiefly those offices that are requisite for domestic comfort, and for the promotion of health and cleanliness.

ed. In the mean time the gods of Bolotoo heard what was going forward at Tonga, and they immediately with great indignation charged poor Langi with being the cause of these disturbances: this god said in his defence, that he had ordered his daughters to remain at home, but unfortunately they were disobedient children. He immediately left the synod of gods, and flew with all speed to Tonga, where he found that one of his daughters, by having eaten of the productions of the place, had deprived herself of immortality, and was already dead. The loss of his daughter enraged him to the utmost extreme; he sought for the other, and, seizing her by the hair, he severed her head from her body: the head he threw into the sea, and flew, with rage and disappointment, back to the sky. The head in a short time turned into a turtle, and was the origin and source of all the turtle now found in the world.

This story obtains almost universal credit at the Tonga islands; in consequence, turtles are considered as almost a prohibited food, at least very few will venture to eat them without first offering a portion to some god, or sending some to any chief that may be at hand: and there are many that will not eat turtle on any account, being fearful of its producing enlarged livers, or some such visceral complaint. It is not supposed, however, to be so likely to have a bad effect upon great chiefs, as they approach so near in rank and character to the gods themselves.

Such are their principal notions respecting the origin of things. As to the first formation of the solid sky (as they deem it,) or the island of Bolotoo, or the gods themselves, they pretend to form no idea, and never think of agitating the question, whether they are eternal, or whether they had a beginning, deeming all such speculations as vain and fruitless; for who, say they, can remember, or who has been there to see? They have no legends or tales that seem to resemble those of the Society islands, as related by Captain Cook.

Respecting the earth, their notion is, that it has a flat surface, ending abruptly, which the sky overarches. If you ask them why the sea does not run over, the answer will be, "How can I tell? I have never been there to see; there are rocks, or something to border it, probably." With regard to the sun and moon, they pass through the sky, and come back some way, they know not how. As to the spots in the moon, they are compared to the figure of a

woman sitting down and beating *gnatoo :* when the moon is eclipsed, they attribute the phenomenon to a thick cloud passing over it : the same with the sun.

Respecting the human soul, in particular, they imagine it to be the finer or more æriform part of the body, and which leaves it suddenly at the moment of death ; and it may be conceived to stand much in the same relation to the body as the perfume and more essential qualities of a flower do to the more solid substance which constitutes the vegetable fibre. They have no proper word to express this fine ætherial part of man : as to the word *loto*, though it may be sometimes used for this purpose, yet it rather means a man's disposition, inclination, passion, or sentiment. The soul is rather supposed to exist throughout the whole extension of the body, but particularly in the heart, the pulsation of which is the strength and power of the soul or mind. They have no clear distinction between the life and the soul, but they will tell you that the *fotomanava* (the right auricle of the heart) is the seat of life. They form no idea respecting the use of the brain, unless it be, perhaps, the seat of memory ; (they have a distinct word for memory, *manatoo :*) they derive this notion from the natural action of putting the hand to the forehead, or striking the head gently when trying to remember any thing. The liver they consider to be the seat of courage, and they pretend to have remarked (on opening dead bodies,) that the largest livers (not diseased,) belong to the bravest men. They also say they have made another observation respecting this viscus, viz. that, in left-handed people, it is situated more on the left than on the right side ; and, in persons that are ambidexter, it is placed as much on one side as on the other. They are very well acquainted with the situation of all the principle viscera.

They acknowledge that the *tooas*, or lower order of people, have minds or souls ; but they firmly believe that their souls die with their bodies, and, consequently, have no future existence. The generality of the tooas, themselves, are of this opinion, but there are some who have the vanity to think they have immortal souls as well as matabooles and chiefs, and which will live hereafter in Bolotoo. There seems to be a wide difference between the opinions of the natives in the different clusters of the South Sea islands respecting the future existence of the soul. Whilst the Tonga doctrine limits immortality to chiefs, matabooles, and at

most, to mooas, the Fiji doctrine, with abundant liberality, extends it to all mankind, to all brute animals, to all vegetables, and even to stones and mineral substances. If an animal or a plant die, its soul immediately goes to Bolotoo ; if a stone or any other substance is broken, immortality is equally its reward ; nay, artificial bodies have equal good luck with men, and hogs, and yams. If an axe or a chisel is worn out or broken up, away flies its soul for the service of the gods. If a house is taken down, or any way destroyed, its immortal part will find a situation on the plains of Bolotoo : and, to confirm this doctrine, the Fiji people can shew you a sort of natural well, or deep hole in the ground, at one of their islands, across the bottom of which runs a stream of water, in which you may clearly perceive the souls of men and women, beasts and plants, of stocks and stones, canoes and houses, and of all the broken utensils of this frail world, swimming, or rather tumbling along one over the other pell-mell into the regions of immortality. Such is the Fiji philosophy, but the Tonga people deny it, unwilling to think that the residence of the gods should be encumbered with so much useless rubbish. The natives of Otaheite entertain similar notion respecting these things, viz. that brutes, plants, and stones, exist hereafter, (see Captain Cook's Voyage,) but it is not mentioned that they extend the idea to objects of human invention. Mr. Mariner is not acquainted with the notions of the Sandwich islanders upon these subjects : what we have related respecting those of the Fiji people he obtained from Fiji natives resident at Vavaoo, from Tonga people who had visited the Fiji islands, and from the natives of Pau, when he was there.

The human soul, after its separation from the body, is termed a *hotooa* (a god or spirit,) and is believed to exist in a shape of the body ; to have the same propensities as during life, but to be corrected by a more enlightened understanding, by which it readily distinguishes good from evil, truth from falsehood, right from wrong ; having the same attributes as the original gods, but in a minor degree, and having its dwelling for ever in the happy regions of Bolotoo, holding the same rank in regard to other souls as during this life : it has, however, the power of returning to Tonga to inspire priests, relations, or others, or to appear in dreams to those it wishes to admonish ; and sometimes to the external eye in the form of a ghost or apparition : but this power of re-appearance at Tonga particularly belongs to the souls of chiefs, rather than of

matabooles. It was thought that Finow the first was occasionally visited by a deceased son of his, not visibly, but announcing his presence by whistling. Mr. Mariner once heard this whistling, as he was with the king and some chiefs in a house at night lying on their mats: it was dark, and the sound appeared to come from the loft of the house. Mr. Mariner thinks this to have been some trick of Finow's. The natives believed it to be a spirit. It is to be observed that they consider it *taboo* to whistle, as being disrespectful to the gods. It has already been stated, that the gods are believed sometimes to enter into the bodies of lizards, porpoises and water snakes; but this power belongs only to the original gods, not to the souls of chiefs.

There is no future place of existence for the souls of men but Bolotoo, and, consequently, no state of future punishment; all rewards for virtue, and punishments for vice, being inflicted on mankind in this world, as before noticed. When Mr. Mariner acquainted some of them with the Christian doctrine of eternal punishment, they said that it was "very bad indeed for the Papalangies."

CHAPTER XIX.

Farther particulars respecting the divine chiefs Tooitonga and Veachi: respecting the priests—General remarks on the moral notions and habits of the people—The first principles which in them constitue the foundation of virtue—References to Toobo Nuha, Hala A'pi A'pi, and others—Farther habits of practical liberality—The principle of respect and veneration to the gods, chiefs, parents, and aged persons—Defence of hereditary rights, and love of country—Instances of the principle of honour: instances of the contrary: remarks: conclusions—Their liberal opinions of one another, and of European nations, with references—Humanity—General observations on the virtue of chastity—Investigation of the proportion of married women—Conduct of the married women—Conduct of the unmarried women: of the married men: of the unmarried men—General view of society, as far as their notions respecting chastity are concerned—Conclusions upon this subject—Remarks.

THE two divine personages, viz. Tooitonga and Veachi, or those who are supposed to be peculiarly of high divine origin, have already been spoken of as far as their rank is concerned. In respect to their habits, we might very naturally imagine that, in consequence of their high rank as divine chiefs, they would very frequently be inspired by the gods, and become the oracles of the divine will; but this, as far as Mr. Mariner has seen and heard, has never been the case; and it seems strange that the favour of divine inspiration should be particularly bestowed upon men seldom higher in rank than matabooles: such, however, is the case, and, to reconcile it with propriety, we may suppose that Tooitonga and Veachi are supposed to be of too high a rank to be the mere servants of the gods, and mere instruments of communication between them and mankind, but rather as the highest and most worthy of mankind, and next to the gods in rank and dignity. These two persons, however high in rank, have very little comparative power, though it is suspected that, formerly, when the Tonga people were a peaceable nation, and more attention was paid to religious rites and institutions, that they had a vast deal more influence than they have had of late years. They now very seldom meddle with

political matters, though Mr. Mariner once witnessed an instance where Tooitonga ventured to advise Finow (the late king) respecting his warlike proceedings against Vavaoo, at the time when his aunt, Toe Oomoo, revolted; for this purpose he went into the house on a *malái*, and sent a messenger to the king to say that he was there; which is a polite mode of telling a person you want him to come, that you may speak to him. He did not go to the king's house in person to communicate what he had to say, because, being the superior chief, every thing would have been *tabooed* that he happened to touch. When the king arrived, Tooitonga mildly addressed him on the subject of his aunt's revolt, and advised that he should endeavour to accommodate matters rather than involve the country in war: to which the king shortly replied, "My lord Tooitonga* may return to his own part of the island, and content himself in peace and security; matters of war are my concern, and in which he has no right to interfere." He then left him. Thus, in all respects, we are to regard Tooitonga as a *divine* chief of the highest rank, but having no power or authority in affairs belonging to the king. It is presumed, however-that when the Tonga islands were in a state of peace, that is, before the people had acquired their warlike habits, that Tooitonga, as well as Veachi, had some influence even in matters of civil government,that their advice was often asked,and sometimes taken. Veachi used often to lament to Mr. Mariner, that those happy days were passed away when they used to live in peace and happiness at the island of Tonga, when every body paid the highest respect to the divine chiefs, and there were no disturbances to fear, the land was well cultivated, and frequent rich presents were sent to them: others made the same complaint. In short, it would appear that the very ancient complaint, *tempora mutantur*, the almost universal cry of dissatisfaction, is heard at the Tonga islands as well as elsewhere; but the distant prospect generally appears more beautiful than the place whereon we stand: though, in all

* *Ho Egi Tooitonga* means, literally, "thy lord Tooitonga," in which the possessive pronoun *thy*, or *your*, is used instead of *my*: or, if the word *egi* be translated lordship, or chiefship, the term of address will be more consistent and similar to ours, *your lordship*, *your grace*, *your majesty*. The title, *ho egi*, is never used but in addressing a superior chief, or speaking of a god; or in a public speech. *Ho Egi!* also means chiefs, as in the commencement of the speech of Finow the second on coming into power.

probability, Tooitonga and Veachi had great reason to complain, particularly Tooitonga, respect towards whom was evidently falling off even in Mr. Mariner's time ; for, formerly, it was thought necessary, when Tooitonga died, that his chief wife should be strangled and buried with him, but, in respect to the two last Tooitongas, this was not performed. Again, the late king would not allow Tooitonga to give him any advice in matters of war, but insisted that he should remain in peace and quietness at his own side of the island : and lastly, the present king, when the late Tooitonga died, would not allow his son to succeed to that high title, but, at one bold stroke, freed the people from a vast burden of taxes, by annulling the title of Tooitonga, and the expensive ceremony of *Inachi*, with a view, also, (as the reader will recollect) to do away with the necessity of any communication with the Hapai people. Veachi, being a sensible, good, quiet sort of man, who interfered in no public matters, and who had nothing to do with the people of other islands but his own, (Toongooa,) was still suffered to retain his dignity, and probably does to this day ; and, in that case, is the greatest chief at the Tonga islands, for the late Tooitonga's son, if he has not been since made a Tooitonga, is below Veachi in rank. Thus it appears that the Tonga islands are undergoing a considerable change, both in respect to religion and politics; and if the communication between Vavaoo and the Hapai islands, and between both places and Tonga, should remain closed for a number of years, it would be a curious inquiry, to investigate what changes the language will undergo in those respective places.

In regard to the priests, their habits are precisely the same as other persons of the same rank : and, when they are not inspired, all the respect that is paid to them is that only which is due to their private rank. Mr. Mariner recollects no chief that was a priest: he has, indeed, seen the king inspired by Taly-y Toobo (who never inspires any body but the king,) but he is not strictly considered a priest on this account; those only in general, being considered priests, who are in the frequent habit of being inspired by some particular god. It most frequently happens that the eldest son of a priest, after his father's death, becomes a priest of the same god who inspired his father. The general circumstances of fits of inspiration have been already noticed.* When a priest is

* See page 87.

inspired, he is thought capable of prophesying, or, rather, the god within him is said sometimes to prophesy; these prophecies generally come true, for they are mostly made on the probable side of a question, and when they do not come to pass as expected, the priest is not blamed, but it is supposed the gods for some wise purpose have deceived them; or that the gods, for ought they know, have since changed their mind, and ordered matters otherwise; or that the god who inspired the priest spoke prematurely, without consulting the other gods.

At the Sandwich islands the priests appear to be a distinct order or body of men, living for the most part together, holding occasional conferences, and at all times respected by the body of the people; whereas, at the Tonga islands the priests live indiscriminately with the rest of the natives, are not respected on the score of their being priests, unless when actually inspired, and hold no known conferences together, as an allied body. Mr. Mariner frequently associated with them, knew their general conduct, and inquired the opinion of all classes of the natives respecting them; and, after all has no reason to think that they combine together for the purpose of deceiving the people. He found nothing that he conceived very remarkable in their general character: if there was any difference between them and the rest of the natives, it was that they were *rather* more given to reflection, and somewhat more taciturn, and probably greater observers of what was going forward. They have no peculiarity of dress to distinguish them. The most remarkable of their prophecies, if they deserve that name, are those mentioned before, on the occasion of a young chief being inspired by a female spirit from Bolotoo; and on that of the illness of Finow and his daughter, when one became better the other became worse, as the priest foretold. The priests associate with the chiefs as much as other matabooles and mooas; and, although Tooitonga and Veachi are considered divine chiefs, till they have no more to do with the priests, nor are they any otherwise connected with them, nor related to them, than are other chiefs.

Having thus far given a general view of the religious opinions of the Tonga people, and an account of the habits of their divine chiefs and priests, we shall proceed to unfold, with as much accuracy and impartiality as possible, their notions and habits of morality, and in another chapter conclude the subjects connected with religion, by a detail of their religious ceremonies.

Moral virtue will appear to have a very slender foundation in these islands, when we consider that the natives believe in no future place of reward, but what a man will equally possess, whether he live virtuously or not, and that they have no idea of a future state of punishment of any kind or degree whatsoever; and our opinion of their notions of moral virtue will not be much exalted, when, on a strict examination of their language, we discover no words essentially expressive of some of the higher qualities of human merit, as virtue, justice, humanity; nor of the contrary, as vice, injustice, cruelty, &c. They have indeed expressions for these ideas, but they are equally applicable to other things. To express a virtuous or good man, they would say *tangata lillé*, a good man, or *tangata loto lille*, a man with a good mind; but the word *lille*, good (unlike our word virtuous,) is equally applicable to an axe, canoe, or any thing else: again, they have no word to express humanity, mercy, &c. but *ofa*, which rather means friendship, and is a word of cordial salutation: neither have they any word expressive of chastity, except *nofo mow*, remaining fixed or faithful, and which in this sense is only applied to a married woman, to signify her fidelity to her husband; but in another sense it is applicable to a warrior, to signify his loyalty and attachment to his chief. Farthermore, when we learn that theft, revenge, rape, and murder, under many circumstances, are not held to be crimes, we shall be tempted to exclaim, How miserable are these wretched people! the virtues have left their abode, and they are given up a prey to every evil passion! The picture is indeed dark, but we must throw a little more light upon it, and approach to take a nearer view.

The Tonga people do not indeed believe in any future state of rewards and punishment, but they believe in that first of all religious tenets, that there is a power and intelligence superior to all that is human, which is able to control their actions, and which discovers all their most secret thoughts; and though they consider this power and intelligence to be inherent in a number of individual beings, the principle of belief is precisely the same; it is perhaps equally strong, and as practically useful as if they considered it all concentrated in their chief god. They firmly believe that the gods approve of virtue, and are displeased with vice: that every man has his tutelar deity, who will protect him as long as he conducts himself as he ought to do; but if he does not, will leave

him to the approaches of misfortune, disease, and death. And here we find some ground on which to establish a virtuous line of conduct: but this is not sufficient: there is implanted in the human breast a knowledge or sentiment which enables us sometimes, if not always, to distinguish between the beauty of disinterestedness and the foul ugliness of what is low, sordid, and selfish; and the effect of this sentiment is one of the strongest marks of character in the natives of these islands. Many of the chiefs, on being asked by Mr. Mariner what motives they had for conducting themselves with propriety, besides the fear of misfortunes in this life, replied, the agreeable and happy feeling which a man experiences within himself when he does any good action, or conducts himself nobly and generously, as a man ought to do: and this question they answered as if they wondered such a question should be asked. After this, we cannot but suppose (unless we are led by prejudice,) that the seeds of very great virtues are implanted in their breasts; and it would be very unreasonable to imagine that there are not many of the natives in whom these seeds germinate, grow up, and flourish to a very great extent; and if so, they cannot but be universally approved of and admired. If we wish for an example of these sentiments, we have one in the character of the noble Toobó Nuha, who lived as a great chief ought to do, and died like a good man. It is true he killed Toogoo Ahoo; but a native would observe, that in doing it he freed Tonga from the dominion of an oppressive and cruel tyrant. After that period he remained a faithful tributary chief to his brother the king; and when he was told that his brother was concerned in plotting his assassination, and that it would be better for him always to go armed, his disinterested reply was, that if his life was of no use to the king he was ready to die, and that he would not arm himself against him as long as the country was well governed!—He afterwards associated with his secret enemies without arms, and when the first unkind blow was given, his only exclamation was addressed pathetically to his brother, thus, "Oh Finow, am I to be killed?" He said no more, but instinctively parrying off the blows with his arms till they were both broken, he received them on his head, and fell a prostrate victim to the malice of his enemies. We have another noble instance of disinterestedness and generosity in the person of Hala A'pi A'pi, in his liberal conduct towards his friend

Talo*. He said afterwards that he knew very well that Talo was no coward, but that a little petulence or disappointed vanity had occasioned him to make the first false step, of which he was afterwards so ashamed, and was so confused that he had not the proper use of his judgment; and that he, (Hala A'pi A'pi,) knowing what must be the wounded state of his feelings, pitied his situation, and immediately sought a reconciliation. Hala A'pi A'pi indeed, in the fiery wildness of his disposition, often committed excesses; but his general character rendered him universally beloved. He was generous perhaps in the extreme; he was endowed with a certain share of wisdom: he knew well what was right, and what is still better, he practised it.† We have given here but two glowing instances of liberal sentiment; but we must reflect that they were universally admired: accordingly, the principle on which they were admired must of course be universally felt; and it would be strange indeed, if the fruits of such sentiments were shewn only in a few solitary instances. The attentive reader will have discovered others; but if it be necessary to give another, we beg to cite one of a nature different from either of the above. The instance alluded to‡ is where Mr. Mariner, with four Indian warriors, was flying from a large party of the enemy, when on a sudden he fell into a deep hole: his fate now seemed certain, the enemy would have gloried in killing him, for they had not forgotten the guns; but his four faithful companions exclaimed, "Let us stop for the Papalangi:" Three defended the ground with their clubs, while one helped him out, and one of the three was killed in that act of defence. These four men might have run off without risking their lives, but they were possessed of better sentiments:—"Let us stop for the Papalangi!"—they did stop, and they saved him.

Their high admiration of what is generous and liberal in sentiment and conduct, is very well borne out by many of their most established customs and practices. The general conduct of chiefs and others towards one another seems to turn upon this principle of liberality. If one chief sees something in the possession of another which he has a strong desire to have, he has only to ask him for it, and in all probability it is readily and liberally given. The very tributes which the chiefs receive from inferiors come as much

* See page 277. † See his character, page 300. ‡ See page 90.

as possible in the form of presents.* Foreigners are exempted from all tributes, except those that are for the purpose of religious ceremonies, even though they occupy considerable plantations at Tonga: they also readily excuse foreigners for not according with their customs, or not paying respect to their gods; because, say they, they have gods of their own, and are not governed by our divinities. When any one is about to eat, he always shares out what he has to those about him, without any hesitation, and a contrary conduct would be considered exceedingly vile and selfish.—At meals strangers or foreigners are always shewn a preference, and females are helped before men of the same rank, because they are the weaker sex and require attention. A number of such instances might be given if necessary, but these, it is presumed, are sufficient to demonstrate that the people of the Tonga islands are not only not selfish, but admire liberality, and are practically liberal.

In such a kind of mind as we have been describing, we may readily suppose that the sentiments of veneration and respect are felt to a considerable degree; and, accordingly, every mark of such sentiments is shewn to the gods, to chiefs, and aged persons. Actual impiety is little known among them: Finow (the late king) was, indeed, an impious character in many respects, but we have already seen how much the people wondered at his success. The same king was one day prevented from going out upon an expedition against the enemy, by one of his chiefs happening to sneeze, which is considered a bad omen. Finow, on a sudden, greatly exasperated, with raised arms, and clenched fists, exclaimed, in a loud voice, "Crowd, all ye gods, to the protection of these people, nevertheless I will wreak my vengence on them tenfold!" But this impious exclamation was heard with horror by every body.—There is no necessity to dwell upon the respect that is universally paid to chiefs, for it forms the stable basis of their government; and, of course, cannot be allowed to be infringed upon: it is, in short, a superior sacred duty, the non-fulfilment of which it is sup-

* We must not deny but what these presents are frequently occasioned by fear, as may be discovered by several instances heretofore mentioned; but still they are not demanded; they love to consider them as presents, and this sufficiently demonstrates the universal admiration of the sentiment of liberality. There are no officers appointed to see that the people pay their due quantity.

posed the gods would punish almost as severely as disrespect to themselves. The great veneration which they pay to aged persons is a very amiable trait in their character; and, though it is now kept up by old habit and custom, it must, no doubt, have arisen in the beginning from notions which would do honour to the most civilized people; for it is not only to those who are old, both in years and wisdom, that such respect is paid, but every aged man and aged woman enjoys the attentions and services of the younger branches of society. Great love and respect for parents is another prominent mark of their character; and, indeed, it must be so, as it arises out of a two-fold motive: i. e. they pay respect on the score of parentage, and on that of superior chiefship or rank.—Every chief also pays the greatest respect towards his eldest sister, which respect he shews in an odd way, but it is according to custom, viz. by never entering into the house where she resides; but upon what exact principle, except custom, Mr. Mariner has not satisfactorily learned.

The same principle of love and respect for parents and superiors engages every man to secure and defend his hereditary rights as another point of religious duty, and in honour to the memory of his ancestors, from whom he received them. By a farther extension of the same sentiment, he loves the island on which he was born, in particular, and all the Tonga islands generally, as being one country, and speaking one language. But the *amor patriæ*, in the more extended sense, cannot be supposed to prevail in a very high degree, for, having no wars with foreigners, the opportunities for the excitement and growth of this passion are not very frequent; nevertheless, in the history of the war at Vavaoo, we shall discover proofs of the existence of this noble sentiment, as well as in the life of Toobó Nuha, and in the death of the late king, who lamented that he left the country in a critical situation. The present king, and his uncle Finow Fiji, are, no doubt, patriots in the best sense of the word.

Honour is another principle upon which we must speak; but, in regard to which, it is difficult to give the just character of the Tonga people. That they are honourable, in many respects, there can be no doubt; and that, in other respects, they do things which are, seemingly, at least, very dishonourable, there can be as little question. It was agreeable to every generous and honourable sentiment in Teoo Cava's men, to help him out of the ditch at

the peril of their own lives ; or in Mr. Mariner's four companions, to save him at the same risk. It was honourable in the late king, who was a very passionate man, and expected to be obeyed, to receive in good part, and readily to excuse, Mr. Mariner's refusal, on many occasions, to conform to orders that were not consistent with his principles. It was honourable in the Vavaoo people to have so much respect for the memory of their late chief, Toobó Nuha, as to resent his wrongs by their steady and determined conduct in regard to his murderers : and the behaviour of Toe Oomoo and her sister on this occasion is not unworthy of admiration. Finow Fiji, on the death of his brother, might easily have made himself king, for his party was exceedingly powerful, and heartily wished him to take the supreme command, but he was a man of too much honour to rob his nephew of his right. If a man goes to another island, the chief of which, during his visit, makes war with the island from which he comes, he is bound in honour to side with the chief on whose island he is ; and this point of honour, except on extraordinary occasions, is faithfully kept : thus Finow Fiji was at Vavaoo when his brother, the king, waged war with that island, and, honour binding him, he remained in the service of Toe Oomoo, directing his hostilities chiefly against Toobo Toa, and those men who were the actual assassinators of Toobo Nuha. These different instances (and many others might be mentioned) are not only, to a certain degree, honourable in themselves, but are universally considered so by the natives : thus we must not deny that they feel the principle of honour, and practice it to a certain extent : but then what shall we say on the other side of the question ? How can we excuse the capture of the Port au Prince, and the atrocious circumstances attending it ; the assassination of Toobo Nuha ; the treachery of Tarky', chief of the garrison of Bea ?* But what stands forward both prominent and glaring, and the truth of which their own confession establishes, is, the serious design they entertained of assassinating Captain Cook and his officers at Lefooga, the 18th of May, 1777, and putting to death their acknowledged great and good benefactor !†

If we were to measure their conduct by the notions of virtue, honour, and humanity received among enlightened nations, we should do them great wrong, and forfeit our own titles to the epi-

* See page 94. † See page 305.

thets of just and honourable: we shall therefore endeavour to ascertain in what *their* notions of honour consist, and judge them upon their own principles. Their ideas of honour and justice do not very much differ from ours except in degree, they considering some things more honourable than we should, and others much less so: but they have one principle which to a greater or less extent is universally held among them, which is, that it is every man's duty to obey the orders of his superior chief in all instances, good or bad, unless it be to fight against a chief still superior; and even in this case it would not be actually dishonourable. If a chief, therefore, designs to assassinate another, it is the duty of his men to assist him to the utmost of their power, whether they think it right or not. If two or three combine together to take a ship, they may depend upon their men's readiness, as a point of duty, to execute their intentions; and if they are ordered to kill every man on board, they will most assuredly do it if they possibly can: if they are desired to save every man's life, they will equally obey the order, by merely endeavouring to secure them, though perhaps at the risk of their own lives. Thus the crime of one man will appear to us Europeans to be extended to two or three hundred, although these perhaps may be only the unwilling instruments, obedient because it is their duty to be so: but let the matter rest here for a moment, whilst we endeavour to examine the degree of crime of which the chief is guilty, who is at the head of the conspiracy. In the first place, his own opinion, and that of his countrymen, is, that it is no crime at all, that is to say, it is not what the gods will punish him for: he will however candidly acknowledge it to be wrong; he will say, he took the ship because Tonga, being a poor country, was in want of many useful things, which he supposed were in great plenty on board, and that he killed the crew that he might better effect his object: taking the ship he will call an act of ungenerous oppression: killing the men an act of harshness, but he will add, how could it be helped? we would have saved the men if we could, but we did not dare to do it, for our own safety: but (supposing the chief addressing himself to Mr. Mariner in reference to the Port au Prince,) "we might also have killed you and your surviving companions, as we were advised, lest the next ship hearing from you what had been done, might take revenge; but we have so good an opinion of the clemency and humanity (*ofa*) of the Papalangies, that we trust they will not take revenge: we will there-

fore treat you well and abide by the result." Such are their notions of the crime (or fault,) as it regards the chief; and we think it but fair and liberal to judge of a man's conduct according to his own notions of right and wrong, taking into account his opportunities of knowing better, and in this point of view, the natives of these islands are but mere infants in civilization and morality, (not from want of power, but opportunity of growth;) our sentiments towards these people, therefore, should be mild and liberal; our conduct generous and careful, or severe and rigorous, according to circumstances; whilst our better notions of morality will teach us not to be revengeful. In the mean while, we ought not to exculpate from all fault the men who obeyed their chief on the above occasion: they were guilty not because they obeyed, but because they obeyed with willingness, in hope of obtaining what to them were riches. In respect to the intended assassination of Captain Cook, every native of Tonga would have considered it, if it had taken place, a very base act, for which probably the gods would have punished them. Toobo Nuha's assassination of Toogoo Ahoo was esteemed rather a virtue than a crime; but Toobo Toa's assassination of Toobo Nuha was held a very atrocious act, offensive to the gods. An old mataboole used to say, that useless and unprovoked murder was highly offensive to the gods; and that he never remembered a man guilty of it but who either lived unhappily, or came to an untimely end.

Theft is considered by them an act of meanness rather than a crime; and although some of the chiefs themselves have been known to be guilty of it on board ships, it is nevertheless not approved of. Their excuse is the strength of the temptation: the chiefs that would do it, are, however, few.

From the above considerations, we are disposed to say, that the notions of the Tonga people, in respect to honour and justice, as we have above viewed them, are tolerably well defined, steady and universal; but that, in point of practice, both the chiefs and the people, taking them generally, are irregular and fickle; being in some respects exceedingly honourable and just, and in others the contrary, as a variety of causes may operate. In regard to these virtues, therefore, (in the sense in which we have here taken them,) they may be considered very faulty; though there are several admirable exceptions, whose characters become more splendid and meritorious by the contrast.

As being closely allied with principles of honour and justice we shall now examine the character of these people, as it regards their opinion of one another; and here we shall find something greatly to admire, and much to be approved of. While *we* accuse *them* of treachery and cruelty, *they* as loudly cry out that *we* are calumniators and detractors: for no bad moral habit appears to a native of Tonga more ridiculous, depraved, and unjust, than publishing the faults of one's acquaintances and friends, for while it answers no profitable purpose, it does a great deal of mischief to the party who suffers; and as to downright calumny or *false* accusation, it appears to them more horrible than deliberate murder does to us: for it is better, they think, to assassinate a man's person than to attack his reputation. In the first case, you only cause his death, which must happen to him some time or another, whether you will or not; but in the latter case you take from him what otherwise he might, strictly speaking, never have lost, which he might have carried with him faultless to the grave, and which afterwards might have remained attached to his memory as long as the memory of him existed. And they not only hold this as a just and honourable principle, but they likewise put it in practice; so that instances of calumny and defamation are very rare. On the other hand, they equally avoid the baseness of flattery, and even where a man has performed some achievement that is really praiseworthy, they seldom commend him in his presence, lest it should make him vain and proud of himself; and that they are very well able to discriminate true bravery from false we have already stated and instanced in the former part of the book, where it is also remarked, that a modest opinion of *oneself* is esteemed a great virtue, and is also put in practice: for a farther instance of this, the conduct of the present king may be noticed, when he first came into power, and his admirable speech on that occasion may also be referred to.

In regard to humanity, or a fellow-feeling for one another, much is to be said on both sides of the question. The sentiment itself is universally approved of, and they speak highly of Europeans for their mild and humane conduct: it must be confessed, however, that they do not so extensively practise it, at least according to our notions of it, nor even, we may add, according to their own; which must be attributed in some to a want of thought, and want of feeling, particularly in boys and young lads; and in the older

branches of society to motives of revenge, which, if it be for some serious injury, is deemed almost a virtue. We are here speaking of the men; as to the women, they are universally humane: a few, indeed, of the principal wives of chiefs are proud and haughty, and consequently tyrannical; but, considering the women generally, they are exceedingly humane and considerate; and though in their talkativeness, as in other parts of the world, they naturally speak of one another's faults, it is usually of such as are of a trifling nature, and without any malice, being mostly in the way of humour or joke: as to considerable faults, such as a woman's infidelity to her husband, it would remain as much a secret with any of her own sex, (if they accidentally knew it,) as it possibly could with herself! Quarrels among the women are very rare. There is a lesser species of humanity, known commonly by the term good-nature, which is universally prevalent among the men as well as the women, and which is plainly depicted in the countenances of most of them. Taking all things into consideration, we must not venture to call them a humane people: but on the contrary, to say they were cruel would certainly be making use of too harsh a term.

The next subject we shall conisder is chastity. In respect to this, their notions are widely different from those of most European nations; we must, therefore, first examine what are their own ideas respecting this matter, and if they are such as are consistent with public decorum and due order and regularity in the social state, without tending to enervate the mind or debase the character of man, we shall take those ideas as the standard by which to judge them, and as far as they act consistently thereto we shall call them chaste, and as far as they infringe upon it we shall deem them offenders. But here it may be asked how are we to judge whether their own notions upon this subject are consistent with the order of society, &c. To this we can make no other answer than by referring to the actual state of society there, and pointing out those evils which may be supposed to arise from their wrong notions upon this subject.

In the first place, it is universally considered a positive duty in every married woman to remain true to her husband. What we mean by a married woman is, one who cohabits with a man, and lives under his roof and protection, holding an establishment of him. A woman's marriage is frequently independent of her

consent, she having been betrothed by her parents, at an early age, to some chief, mataboole or mooa: perhaps about one third of the married women have been thus betrothed; the remaining two thirds have married with their free consent. Every married woman must remain with her husband whether she choose it or not, until he please to divorce her. Mr. Mariner thinks that about two thirds of the women are married, and of this number full half remain with their husbands till death separates them; that is to say, full one third of the female population remain married till either themselves or their husbands die: the remaining two thirds are married and are soon divorced, and are married again perhaps three, four, or five times in their lives, with the exception of a few, who, from whim or some accidental cause, are never married; so that about one third of the whole female population, as before stated, are at a given point of time unmarried. This calculation is made with due reference to the women living on the plantations, who are almost all married to the *tooas* who till the ground, and remain constantly so; the unmarried women, therefore, live principally at the mooa, or place where the chiefs, matabooles, &c. dwell, and are attendants upon them or their wives. Girls that are too young to be marriageable are not taken into account. Having thus ascertained, as nearly as possible, the proportion of married women, we shall make an inquiry how far it may reasonably be supposed they are entitled to the reputation of fidelity. During the whole of Mr. Mariner's four years residence at one or other of these islands, he had frequent opportunities of intimacy with the wives of chiefs; for being a foreigner, and a white man, he was free from a great many restrictions to which the natives are subject: for instance, whenever he pleased he could goto the houses of Finow's wives, or the wives of other chiefs, and converse freely with them as long as he chose, which was a liberty that no male native could take beside the husband, relations, or the cooks that carried in the victuals; and from habit they became so much accustomed to his company and conversation as to think very little more of his presence than of one of their own sex, and consequently he had every favourable opportunity of becoming acquainted with their habits and sentiments, particularly as one of the old king's wives, his adopted mother, was a woman of very good sense, and unaffected manners, and freely discoursed upon all points that related to her happiness, to that of her female acquaintance, or

to the condition of the women in general; besides which, it must be recollected, that Mr. Mariner, being upon the greatest intimacy with the principal chiefs, was acquainted with most of their intrigues, which they did not scruple to relate to him, both on account of the confidence they had in him, and his being a foreigner.*

With such opportunities of knowing the habits of the natives, relative to the subject in question, Mr. Mariner is decidedly of opinion that infidelity among the married women is comparatively very rare. He only recollects three successful instances of planned intrigue during the whole of his time; one at the Hapai islands, on the part of Voogi, (the young chief mentioned on the occasion of the old king's death,) who was considered the handsomest man at the Tonga islands; and two on the part of the present king, whose high rank and authority must on the one hand render his attentions flattering to the women, whilst on the other it may be supposed to excite a little apprehension of the consequences of a refusal. A fourth instance may perhaps be added, on the part of the late king, with respect to Foonagi, the wife of Tymomangnoongoo, but this is only upon suspicion. Several other instances no doubt there were, at different islands; but as so few were known to him, who had better opportunities of information than any native, we may presume that infidelity on the part of the women is a very unfrequent occurrence; and where it does happen, it must be with the connivance of their female attendants and servants, who are always with them, and attend them abroad, not as spies over their conduct, but as companions, it not being thought decorous, particularly for the wife of a chief, to walk out by herself: the wives of matabooles and mooas may walk out in the neighbourhood without attendants, but never to any distance. These are, therefore, great restrictions upon the conduct of married women; but there is one still greater, viz. the fear of discovery, which must operate very strongly on the part of the wives of great chiefs, in whom an act of infidelity might occasion her husband to prevent a repetition by killing her: and as to the wives of persons of lesser rank, they might at least expect a severe beating, and the offender himself

* This seems an odd reason for placing confidence in such matters; but it arises from this circumstance, that, being a foreigner, he was not supposed to take that interest in their concerns which might lead a native to thwart any conduct which he did not happen to approve of.

come off as badly, if not worse : but, independent of these restrictions, &c. Mr. Mariner is of opinion that the women are disposed to be faithful to their husbands, as being in their own acknowledgment their superiors, guardians, and protectors; and most of them, he firmly believes, are much attached to them, as he judges from their conduct when they become widows: witness the behaviour of Toobo Nuha's widows, and those of the late king. Mafi Habe, Mr. Mariner's adopted mother, did not, after the king died, marry another, or admit a lover; although Voogi, who was considered the handsomest, and one of the most agreeable men in all the Tonga islands, became passionately in love with her, and would have paid his addresses with the greatest fervour and perseverance, if she had allowed him opportunities : at this time she was at the Hapai islands, residing with her father, under whose protection she remained at the time Mr. Mariner left the islands, which was about eight months after her husband's death ; though she might have married again, without any impropriety, two months afterwards, or allowed of an amour without any reproach. With respect to the wives of the lower ranks in society, they are oftener to be met with alone, and on such occasions sometimes consent to the solicitations of chiefs whom they may happen to meet, not, as Mr. Mariner thinks, from an abandoned principle, or want of affection to their husbands, but from a fear of incurring the resentment of their superiors : the wives even of the lowest orders, he thinks, are very faithfully attached to their husbands.

From the above investigation, we think it would be but giving a fair opinion of the reputation of the married women to say, that they are not only circumspect in conduct, but chaste in principle ; and when we consider that the married women form about two thirds of the female population, (that are marriageable,) it will give us no mean opinion of their moral reputation.

When a man divorces his wife, which is attended with no other ceremony than just telling her that she may go, she becomes perfect mistress of her own conduct, and may marry again, which is often done a few days afterwards, without the least disparagement to her character : or if she choose she may remain single and admit a lover occasionally, or may cohabit with her lover for a time, and remain at his house without being considered his wife, having no particular charge of his domestic concerns, and may leave him when she pleases, and this she may also do without the least re-

proach or the least secrecy. From this circumstance we may draw an argument in favour of the chastity of the women generally, for if they were of a different character it is natural to suppose that very few would marry, except those who, when very young, were betrothed to chiefs, and consequently married independently of their consent: but we find that three times that number are actually married: and as many are married three, four, or five times, it cannot be from an unchaste, libertine, or wandering disposition on the part of the women, seeing that when once divorced they may remain single if they please, and enjoy all the liberty that the most libertine heart can desire. If now it be asked,—"Why then do they marry?" The answer is, for love of one object, with the idea that the object of their affections will *always* make them happy; and if they are disappointed in one instance, they are willing to try it in a second, a third, &c.: in short, it would appear that the force of sentimental affection blinds them to the probability of a disappointment, and they willingly make a generous sacrifice of their liberty to prove the strength of their attachment.*

As to those women who are not actually married, they may bestow their favours upon whomsoever they please, without any opprobrium: it must not, however, be supposed, that these women are always easily won; the greatest attentions and most fervent solicitations are sometimes requisite, even though there be no other lover in the way. This happens sometimes from a spirit of coquetry, at other times from a dislike to the party, &c. It is thought shameful for a woman *frequently* to change her lover. Great presents are by no means certain methods of gaining her favours, and consequently they are more frequently made afterwards than before. Gross prostitution is not known among them.

With regard to the habits of the men in this respect, it must in the first place be observed, that no man is understood to be bound to conjugal fidelity: it is no reproach to him to intermix his amours, though if a married man does this to excess it is thought inconsistent: notwithstanding this liberty of conduct, however, most of the married men are tolerably true to their wives; and where they have any other amour it is kept a secret from the wife, not out of any

* The position, that every woman is at heart a rake, does not appear to hold true in the Tonga islands.

fear or apprehension, but because it is unnecsesary to excite her jealousy, and make her perhaps unhappy: for it must be said, to the honour of the men, that they consult in no small degree, and in no few respects, the happiness and comfort of their wives. In such a case of amour, the female he is attached to never offers to associate with the wife during the time she cohabits with the husband; for this would be thought a great insult, though afterwards she may, as freely as if nothing had happened, even though the wife may have known of the transaction. The women of course feel occasionally much jealousy, but it is seldom strongly expressed, and very rarely produces any fatal consequences: pride generally causes them to conceal this passion.

With respect to the unmarried men, their conduct is of course free, but they seldom make any deliberate attempts upon the chastity of other men's wives. Rape, however, sometimes happens, and young chiefs are the perpetrators: but if a woman is known to be married, even though her husband be only a *tooa*, it would most likely save her from this outrage; and if she did not choose to give her consent, she might go free without farther molestation. When a woman is taken prisoner (in war,) she generally has to submit; but this is a thing of course, and considered neither an outrage nor a dishonour: the only dishonour being to be a prisoner, and consequently a sort of servant to the conqueror. Rape, though always considered an outrage, is not looked upon as crime, unless the woman be of such a rank as to claim respect from the perpetrator.

When all things are taken into consideration regarding the connubial system of these people, their notions of chastity, and their habits in respect of it, we shall have no reason to say but what they keep tolerably well within those bounds which honour and decency dictate;* and if it be asked what effect this system has up-

* It may be objected, that such habits as we have been describing must often lead to a disregard of public decency, and which therefore must be very bad for the morals of the younger branches of society of both sexes, by making them acquainted with what they ought not to have any idea of, before the voice of nature whispered the important secret. In reply to this, we must observe, that no nation can well pay greater attention to public decency than the Tonga people: but at the same time we acknowledge, that conversation is often intermingled with allusions, even when women are present, which could not be allowed in any decent society in England; this,

on the welfare and happiness of society, it may be safely answered, that there is not the least appearance of any *bad* effect. The women are very tender, kind mothers, and the children are taken exceeding good care of: for even in case of a divorce, the children of any age, (requiring parental care,) go with the mother, it be-

however, is never done if married women, or chiefs superior to the speaker, are near; because it would be disrespectful: but such subjects are not the result of depraved notions, they are rather the offspring of the imagination, and occasionally hazarded as vehicles of joke and humour. Notwithstanding this, the blush of female modesty suffuses the cheek in these islands as well as elsewhere, although the occasion of it is not so much considered an offence: though the females are very deficient in artificial modesty, they amply make up for it by the more genuine feeling of natural bashfulness. Those among us whose morality is almost skin deep, and who make a vast account of outside appearances, will perhaps condemn them for this.

In respect to children of both sexes, it must be acknowledged that they become acquainted with such subjects at a very early age. Nevertheless, a young female, (suppose 8. 9. or 10 years old,) conducts herself with becoming modesty, and any indecent allusion would put her to the blush. She possesses a kind of modest pride, which she probably copies from the example of her mother, or else it is her natural bashfulness, or perhaps both, which generally constitutes the safeguard of her chastity, till the affections of the heart growing ripe with riper years, she at length listens to the solicitations of her lover. In regard to the boys, Mr. Mariner never observed nor heard of any pernicious effect in their conduct, resulting from too early an acquaintance with these matters. When no secret is made, what is there to excite any farther inquiry? But if the subject be involved in mystery, it seizes strong hold upon the mind; it becomes a frequent topic of discourse; and, what is worse, the curious inquirer is not contented with partial hearsay evidence, he has recourse to experience; for as long as any thing is concealed from him, he is restless and dissatisfied; and when he knows all that he *can* know, it will be, probably, at a period much more early than is proper: but in what other way can we account for the facts? Mr. Mariner saw no men at Tonga, nor did he hear of any, who made debauchery the business of their lives: on the contrary, they were wrestlers, racers, boxers, and club-fighters, strong, well made men, with fine swelling muscles. Another circumstance must be noticed, as connected with morality, and that is, personal cleanliness, in which no nation can excel (without ridiculous refinement) the people of these islands; and it is not unworthy of observation, that personal cleanliness sometimes argues cleanliness of mind and idea. As to certain preposterous habits, which so disgrace the moral character of nations west of them, and which have been said to infect the natives of some of the South Sea islands, we must do the Tonga people the justice to say, that they have not the most remote idea of any thing of the kind.

ing considered her province to superintend their welfare till they grow up; and there is never any dispute upon this subject. Both sexes appear contented and happy in their relations to each other. As to domestic quarrels, they are seldom known; but this must be said to happen rather from the absolute power which every man holds in his own family: for even if his wife be of superior rank, he is nevertheless of higher authority in all domestic matters, and no woman entertains the least idea of rebelling against that authority; and if she should, even her own relations would not take her part, unless the conduct of her husband were undoubtedly cruel. That the men are also capable of much paternal affection, Mr. Mariner has witnessed many proofs, some of which have been related; and we have already mentioned that filial piety is a most important duty, and appears to be universally felt.

Upon these grounds we would venture to say, that the natives of these islands are rather to be considered a chaste than a libertine people, and that, even compared with the most civilized nations, their character in this respect is to be rated at no mean height; and if a free intercourse could exist with European society, it is a matter of great doubt (whatever might be the change in their sentiments,) if their habits or dispositions in this respect would be much improved by copying the examples of their instructors. If, on the other hand, we compare them to the natives of the Society islands, and the Sandwich islands, we should add insult to injustice.

We have thus endeavoured to give a just and impartial view of these people, as far as regards their notions and practices of the most important points of morality, trusting that the account will be found useful and interesting. A great deal more might, no doubt, have been said; but the farther we enter into minutiæ upon such a subject, the more we are likely to form an erroneous opinion; whilst the general outlines may be given without so much danger of being deceived; and what may be thought imperfect in this sketch, the intelligent reader will be able to supply according to his own judgment, by his attentive perusal of other parts of the work. If, for instance, it be objected that we have not taken into consideration the question of their being anthropophagi, we reply, that all the instances that can any way go to substantiate their character in this respect, and which happened during Mr. Mariner's stay

there, have been faithfully mentioned, with the motives and occasions of them : from which, we think it is easy to draw the conclusion, that they by no means deserve this opprobrious name : for, although a few young ferocious warriors chose to imitate what they considered a mark of courageous fierceness in a neighbouring nation, it was held in disgust by every body else.

CHAPTER XX.

Preliminary observations—Cava root: ceremony of preparing the infusion, and order of serving it out, either as a chief, a priest, or a god may preside—The ceremony of *Ináchi*; of *Fuccalâhi*; of *Cava fucca égi*; of *Towtow*; of *Nawgía*; of *Tootooníma*; of *Boótoo* and its minor ceremonies, viz. *Fála*, *Toótoo*, *Láfa*, *Toógi*, *Fóa Óloo*; with a quotation from Leviticus; of *Langi*, and the very singular mode of shewing respect to the remains of *Tooitónga*:—of *Táboo* and the ceremonies of *móë-móë* and *fóta* of *Toógoo cava*; of *Lótoo*—Omens—Charms.

As attention to religious ceremonies forms an important feature in the character of the Tonga people, and as they consider that any neglect in this respect would amount to a crime, which the gods would punish with the most severe temporal inflictions, it becomes necessary to give a particular account of them. The punishments which they consider themselves liable to for disrespect to the gods and neglect of religious rites are chiefly conspiracies, wars, famine, and epidemic diseases, as public calamities; and sickness and premature death, as punishments for the offences of individuals: and these evils, whenever they happen, are supposed to proceed immediately from the gods, as visitations for their crimes.

There is no public religious rite whatsoever, and scarcely any in private, but of which the ceremony of drinking cava forms a usual and often a most important part; for which reason, although cava is taken on other occasions several times daily, we shall endeavour to give a full description of its preparation and form of distribution, before we proceed to those ceremonies which are more strictly religious.

The root which they term cáva, and by which name the plant producing it is also called, belongs to a species of the pepper plant: it is known by the same name at the Fiji islands; but at the Navigator's islands, (which the Tonga people also visit,) at the Society islands, and the Sandwich islands, it is universally called *ava*. At all these places it is used for the same or similar purposes.

The state in which it is taken is that of infusion : it is drunk every day by chiefs, matabooles, and others, as a luxury : the form of preparing and serving it out is the same, whether at a large party or a small one : the greatest order is observed during the whole time, and the rank of persons is particularly attended to. The following description we shall suppose to be of some grand occasion, either religious or political. At all cava parties, provisions are also shared out ; but the habitual cava drinkers seldom eat more than a mouthful, and this they do to prevent the infusion, when drunk in large quantities, from affecting the stomach with nausea ; but there are a few who will not even use this precaution. When the party is very large, it is held on a *málai*, for the sake of room ; the chief who presides sitting within the eaves of the house. The time of the day is indifferent : small cava parties are frequently held by torch-light ; but for religious ceremonies, whether of large or small parties, mostly in the morning. Women of rank never attend large public cava parties.

In the first place, we shall endeavour to describe the form and order in which the company and attendants sit. The chief who presides, and who is always the greatest chief present, sits about two feet, or perhaps three, within the eaves of the house,* on the matting which constitutes the flooring, with his face towards the open málai, into which the circle on either side extends. On his right and left hand sits a mataboole : both these order and arrange the ceremonies alternately in the manner directly to be shewn, and whom, for the sake of distinction, we shall call presiding matabooles. On the lower hand of either of them sits the next greatest chief present, and another, who may be his equal or a little inferior to him, on the opposite side, near the other mataboole : after these, come other chiefs, matabooles, and mooas, sitting more or less according to their rank ; for as it frequently happens that the higher chiefs are not the first that come, the places due to their rank are found occupied by persons inferior to them, and rather than disturb the company, they take their seats a little out of the proper order ; but for a general rule, the higher chiefs sit towards the top ; for it is not so much in the order of sitting that their rank

* It must be recollected, their houses are rather of an oval form, closed at the two ends and open in the front and back, the eaves coming within about four feet of the ground.

is paid respect to, as in the order of their being served, which is done with the most scrupulous exactness. It is the characteristic of a mataboole, to know how to serve out cava and provisions according to the rank of individuals, so as not to give offence. Thus, the ring extends itself on either hand of the presiding chief, but it is in general not an exact circle, the greatest diameter dividing the top from the bottom, which last is rather less curved than the top. About one third of the ring which constitutes the bottom, is generally occupied by the young chiefs and sons of matabooles belonging to the chief who presides; and in the middle of these, exactly opposite the chief, sits the man who is to mix and prepare the cava after it is chewed: he is generally a mooa, tooa, or cook, though sometimes a chief; at any rate, he must be able to perform his task, which is not an easy one at large parties, with strength, dexterity, and grace. Behind those at the bottom of the ring, sits the body of the people, which, on extraordinary occasions, may consist of three or four thousand individuals, chiefly men; the number of women being comparatively small. If either of the presiding matabooles now discovers any person of rank sitting much below the place he ought to occupy, he desires the individual who sits in that place to change situations with him; or if he sees a chief coming after the ring is formed, he orders one of those who is seated to get up and retire, and he calls out to the chief by his name, saying, "here is a place for you."

Before we go further, we must make an important distinction between what we have here called the bottom and the rest of the ring: the latter, beginning with the chief, and advancing onwards on either side, constituting about two thirds of the whole ring, consists of but a single row of individuals, and this, for the sake of distinction, we shall denominate the superior circle; the bottom, which may be considered only the front of the body of the people, we shall name the inferior circle; and the body of the people, who are closely seated together indiscriminately,* we shall call the exterior circle. No person, though he be a chief of high rank, can sit in the superior circle at the same time that his father is there, (or any superior relation,) even though he be at a considerable distance; and if he be already seated there, when his father comes, he must necessarily retire to the inferior or exterior cir-

* *i. e.* One row behind another, with their faces towards the chief.

cle, no matter which, out of respect to his superior relation: in either of the other circles, however, father and son may sit near to each other if they please; on this account, the superior circle is alone considered the true cava party; all the rest, both inferior and exterior, being rather to be considered attendants, and persons looking on, although several of them frequently obtain their share of provisions and cava, according to the quantity that there may be. From this circumstance, it happens, that the inferior ring is generally composed of the sons of those chiefs and matabooles, who belong to the presiding chief, (forming his *cow nofo*,) and who are perhaps situated in the superior or true ring: from this cause it also often happens, that very great chiefs are seated in the exterior circle; it being thought no particular advantage to be in the inferior, unless for those who wish to be assiduous in serving out the cava, which is an honourable office. During the late king's life, his son, the present king, usually sat in the inferior or exterior circle, and assisted in chewing the root and serving it out.

The company being thus all arranged, the provisions, if they have not been already brought, are now fetched by the cooks belonging to the chief at the head of the company, and who do this without receiving any orders. If the cava is not already brought, one of the presiding matabooles perhaps calls out to one of the cooks in the exterior ring, who immediately rises and advances through the inferior ring towards the mataboole, and, sitting down before him, receives orders to go to the chief's home, and fetch such a root or such a quantity of cava: when he returns he enters the ring as before, through the inferior circle, bearing the cava root in his arms: if the provisions are coming in at the same time, the man with the cava advances at the head, amidst the thanks of the company, and proceeds close up to the chief and sits down, laying the cava root before him: the provisions are placed about eight or ten paces off, on the ground, when the cooks who brought them immediately retire to their places in the exterior circle. In the mean while, the man who has brought the cava remains seated before the chief till he receives orders from the same presiding mataboole, to take the cava root to be broken up and chewed: he accordingly rises and carries the root to the man opposite the chief, who sits in the middle of the inferior circle: he places the root immediately before him, and retires to his seat. The root is

now split up with an axe, or any such instrument, into small pieces, by the man who is to mix the cava, and those about him ; and being thus sufficiently divided and scraped clean with muscle shells, &c. it is handed out to those sitting in the inferior and exterior circle, to be chewed. There is now heard a universal buzz throughout this part of the company, which forms a curious contrast to the silence that reigned before ; several crying out from all quarters, *my ma cava ; my, my ma cava ; my he cava ;* give me some cava ; give me cava ; some cava : each of those who intend to chew it, crying out for some to be handed to them. No one offers to chew the cava but young persons who have good teeth, clean mouths, and have no colds : women frequently assist. It is astonishing how remarkably dry they preserve the root, while it is undergoing this process of mastication. In about two minutes, each person having chewed his quantity, takes it out of his mouth with his hand, and puts it on a piece of plantain or banana leaf, or sometimes he raises the leaf to his mouth, and puts it off his tongue in the form of a ball, of tolerable consistence, (particularly if it be dry cava root.) The different portions of cava being now all chewed, which is known by the silence that ensues, nobody calling for any, some one takes the wooden bowl* from the exterior circle, and places it on the ground before the man who is to make the infusion. In the mean while, each person who sits at any distance from the inferior circle, passes on his portion of chewed root, so that it is conveyed from one to another till it is received by three or four persons, who are actively engaged in the front of the inferior circle, going from one side to the other collecting it, and depositing it in the wooden bowl : it is not, however, thrown in promiscuously, but in such a way, that each portion is distinct and separate from the rest, till at length the whole inside of the vessel becomes thickly studded, beginning at the bottom and going up on every side towards the rim : this is done that a judgment may afterwards be formed of the quantity of beverage that it will make : as each portion is disengaged from its leaf, the leaf is thrown any where on the ground.

The cava being thus deposited in the bowl, those persons who had been busy collecting it retire to their places and sit down : the

* The bowl used at a large party is about three feet in diameter, and about one foot in depth in the centre.

man before whom the bowl is placed, now tilts it up a little towards the chief that he may see the quantity of its contents, saying, *coe cava heni gooa ma*, this is the cava chewed: if the chief (having consulted the mataboole,) thinks there is not enough, he says, *oofi-oofi, bea how he tangáta*, cover it over, and let there come a man here; the bowl is then covered over with a plantain or banana leaf, and a man goes to the same presiding mataboole to receive more cava root, to be chewed as before; but if it be thought there is a sufficiency, he says, *paloo*, mix. The two men, who sit one on each side of him who is to prepare the cava, now come forward a little, and making a half turn, sit opposite to each other, the bowl being between them: one of these fans off the flies with a large leaf, while the other sits ready to pour in the water from cocoa-nut shells,* one at a time. Before this is done, however, the man who is about to mix, having first rinsed his hands with a little of the water, kneads together (the mataboole having said *paloo*) the chewed root, gathering it up from all sides of the bowl and compressing it together; upon this, the mataboole says, *lingi he vy*, pour in the water, and the man on one side of the bowl continues pouring, fresh shells being handed to him, until the mataboole thinks there is sufficient, which he announces by saying, *mow he vy*, stop the water: he now discontinues pouring, and takes up a leaf to assist the other in fanning. The mataboole now says, *paloo ger tattow, bea fucca mow*, mix it every where equally, and make it firm, i. e. bring the dregs together in a body.

Things being thus far prepared, the mataboole says, *y he fow*, put in the fow:† a large quantity of this fibrous substance, sufficient to cover the whole surface of the infusion, is now put in by one of those who sit by the side of the bowl, and it floats upon the surface. The man who manages the bowl now begins his difficult operation. In the first place, he extends his left hand to the farther side of the bowl, with the fingers pointing downwards, and the palm towards himself; he sinks that hand carefully down the

* These shells are whole, having merely two small holes at the top: the large ones are always chosen for this purpose: the nuts destined for this use are filled with salt water, and buried in the sand until the inside becomes decayed or rather deliquescent, when it is poured out, and the inside well washed.

† The *fow* is the bark of a tree stripped into small fibres, and has very much the appearance of the willow shavings that are used in England to decorate fire-places in summer time.

side of the bowl, carrying with it the edge of the *fow ;* at the same time his right hand is performing a similar operation at the side next to him, the fingers pointing downwards, and the palm presenting outwards. He does this slowly, from side to side, gradually descending deeper and deeper, till his fingers meet each other at the bottom, so that nearly the whole of the fibres of the root are by these means enclosed in the *fow*, forming as it were a roll of above two feet in length, lying along the bottom from side to side, the edges of the *fow* meeting each other underneath. He now carefully rolls it over, so that the edges overlapping each other, or rather intermingling, come uppermost. He next doubles in the two ends, and rolls it carefully over again, endeavouring to reduce it to a narrower and firmer compass. He now brings it cautiously out of the fluid, taking firm hold of it by the two ends, one in each hand (the back of the hands being upwards,) and raising it breast high, with his arms considerably extended, he brings his right hand towards his breast, moving it gradually onwards, and whilst his left hand is coming round towards his right shoulder, his right hand partially twisting the *fow*, lays the end which it holds upon the left elbow, so that the *fow* lies thus extended upon that arm, one end being still grasped by the left hand. The right hand being now at liberty, is brought under the left fore arm (which still remains in the same situation,) and carried outwardly towards the left elbow, that it may again seize in that situation the end of the *fow*. The right hand then describes a bold curve outwardly from the chest, whilst the left comes across the chest, describing a curve nearer to him, and in the opposite direction, till at length the left hand is extended from him, and the right approaches to the left shoulder, gradually twisting the *fow* by the turn and flexures principally of that wrist ; this double motion is then retraced, but in such a way (the left wrist now principally acting,) that the *fow*, instead of being untwisted, is still more twisted, and is at length again placed upon the left arm, while he takes a new and less constrained hold.* Thus the hands and arms perform a variety of

* This is described from seeing Mr. Mariner mimic the action ; and I have given a minute account of it, because it is an operation which the natives greatly admire when well performed. Jeremiah Higgins was singularly pleased with the accuracy of the description, which he said brought past times so clearly to his mind. Every thing, in short, tends to prove to me the correctness of Mr. Mariner's details.

curves of the most graceful description: the muscles both of the arms and chest are seen rising as they are called into action, displaying what would be a fine and uncommon subject of study for the painter, for no combinations of animal action can develope the swell and play of the muscles with more grace or with better effect. The degree of strength which he exerts when there is a large quantity is very great, and the dexterity with which he accomplishes the whole never fails to excite the attention and admiration of all present: every tongue is mute, and every eye is upon him, watching each motion of his arms, as they describe the various curvilinear turns essential to the success of the operation.—Sometimes the fibres of the *fow* are heard to crack with the increasing tension, yet the mass is seen whole and entire, becoming more thin as it becomes more twisted, while the infusion drains from it in a regularly decreasing quantity, till at length it denies a single drop. He now gives it to a person on his left side, and receives fresh *fow* from another in attendance on his right, and begins the operation anew, with a view to collect what before might have escaped him; and so on, even a third time, till no dregs are left, save what are so fine and so equally diffused through the whole liquid as not to be thus separated.*

During the above operation, various people in the exterior circle are employed making cava cups of the unexpanded leaf of the banana tree, which is cut into lengths of about nine inches, each piece being then unfolded is nearly square; the two ends are next plaited up in a particular manner, and tied with a fibre of the stem

* No man undertakes to perform this operation at a large party but who has been well practised on smaller occasions: for it is considered a great accomplishment, even worthy of a chief: but a failure on such an occasion would look very bad: Mr Mariner, however, never witnessed one. The cava dregs which have been thus put aside are afterwards taken away by the cooks, and chewed over again to make fresh infusion for themselves. The disgusted reader will here perhaps call to mind the assertion we have formerly made, that no nation can excel the Tonga people in personal cleanliness, and will regret that they are not equally clean in their food. If this objection were made to a native, he would say, "it is not indeed very cleanly, for we would not eat a piece of yam which another had bitten; but chewing the cava is an ancient practice, and we think nothing of it: but what," he will perhaps add, "can be more filthy and disgusting than the Papalangi practice of drinking the milk of a beast, and giving it to your children for food?"—Every country has its customs.

of the leaf, forming a very elegant cup, not unworthy of imitation. These leaves are provided beforehand, as well as the water, the bowl, &c. by the cooks. Sometimes it happens that there is not water enough, in which case off starts some one from the exterior circle to fetch more, running as if it were for his life, and twenty more after him, each anxious to shew his readiness in arriving first with the water: in a short time, if these do not return, twenty or thirty more will rush off with equal swiftness: presently after they are seen coming back, forty or fifty in number, at full speed, with three or four cocoa-nut shells of water; if any thing else is wanted, it is fetched in the same prompt way.

In the meanwhile, also, the *fono* or provisions to be eaten with the cava, is shared out. This generally consists of yams, ripe bananas, or plantains, in sufficient quantity that each in the superior circle may have a small portion to eat after his dish of cava. The mataboole calls out for somebody to come and divide the *fono:* a couple generally advance forward and proceed to make the division. A large portion is first separated, and presented to the presiding chief, by laying it before him; this being done, the mataboole orders the remainder to be divided equally between the two sides, left and right, of the superior circle; each person has consequently a portion presented to him in the order in which he sits. This operation takes up about three or four minutes, and is performed quietly, when the man at the bowl begins to wring out the cava.

The infusion of cava being now strained, the performance of which generally occupies about a quarter of an hour or twenty minutes, the man at the bowl calls out *gooa ma he cavane*, the cava is clear: the mataboole replies, *fucca tow*, squeeze out, alluding to the peculiar operation of filling the cups. Two or three from the inferior or exterior circle now come forward and sit down near the bowl, bringing with them and placing on the ground several of the cups: one then rises and holds with both hands a cup to be filled, standing a little on one side, and holding the cup over the middle of the bowl, so that his body does not obstruct the view of those at the top of the superior circle. The man who manages the bowl fills the cup by dipping in a portion of *fow* rolled together, and which, when replete with the liquid, he holds over the cup, compressing it so that the infusion falls into it, to the quantity of about the third of a pint. The one who has the cup now turns and stands a little on

one side, with his face towards the chief: at the same time one of those who have been described, sitting by the side of the bowl and employed fanning it, cries out with a loud voice, *cava gooa heca*, the cava is deposited (i. e. in the cup:) the mataboole replies, *angi ma* ———, give it to ———, naming the party who is to have it, who, hearing his name announced, claps the hollow part of his hands together twice (unless it be the presiding chief,) to signify whereabout he is seated: the cup-bearer then advances and presents it standing, unless it be to a great chief at Tooitonga's cava party, when he presents it sitting.

We must now describe the order in which the different individuals in the company are served, which is a most important part of the ceremony and requires all the attention of the presiding mataboole. It must be noticed as a general rule, that the chief at the head of the circle receives either the first or third cup; the third cup, however, is properly his due; the first, according to old established custom, the mataboole orders to be given to his fellow mataboole on the other side of the chief, unless there be a chief or mataboole from another island in company; it is then given to him, as being a visitor. If there be a person in the circle who has made a present of the cava, the first cup is given in compliment to him. But supposing that the cava was not a present, and there are two or more visitors in company of about equal rank, and the mataboole is in doubt which of them ought to have it, to avoid giving offence he orders it to be given to the presiding chief; and this is the only case in which the chief at the head of the company gets the first cup; the other mataboole then receives the second, the third falls to the lot of the chief next in rank to the president, and so on, without farther hesitation, to every one according to his rank. So that the president either has the first or third cup, and the mataboole who is not giving directions either has the first or second cup: but to render this important piece of Tonga ceremony more clear, we shall suppose the several possible instances, and state the order of the service in each. The person whom we here call the mataboole is one of those two sitting by the side of the president, and who is not actually giving directions; for one mataboole only regulates the serving out of each bowl; and if the bowl is filled a second time, the other mataboole directs the ceremonies, and so on alternately.

1st. Where the cava is a present, and the giver is in company, the order is thus: the giver; the mataboole; the president.

2d. The cava not being a present, or the giver not in company, but there being a visitor, thus: the visitor; the mataboole; the president.

3d. There being two or more visitors of nearly equal rank, and the master of the ceremonies not knowing how to choose without giving offence, thus: the president; the mataboole; the chief next below the president in rank.

4th. There being no visitor present, thus: the mataboole; the chief next in rank to the president; the president.

Hence it will appear that the giver of the cava, in those instances where it is a present, has the first cup, in preference to any body else; at least this is generally the case, unless there be a visitor present, who is evidently superior in rank to him: on such an occasion the visitor would be preferred to the giver, and the mataboole would have the second, the president the third, and the giver would not obtain any till it came in the usual way to his turn according to his rank. If it be doubtful whether the giver or the visitor ought to have the preference, then, to avoid giving offence, the president gets it. So that in all cases the principal difficulty is in the disposal of the first three cups; all the remainder being served out according to rank. If in the course of serving it out there be two persons of equal rank, the one sitting nearest the chief will be supplied first.

At large cava parties very few, in proportion to the immense multitude present, get served with this infusion; but there must always be enough for the superior circle, and for their relations who may be either in the inferior or exterior: which latter, who, for reasons before given, do not sit in the upper circle, are served nevertheless in the order of their rank, or nearly so. One thing more is to be observed; viz. when a cup of cava is announced to be given to a person whose superior relation is present, that superior relation has a right to counter-order it, which he does by calling out, "give it to ——," mentioning the name of some individual whom he chooses should have it in preference to his inferior relation; and this is often done.

When the bowl is emptied, if the chief thinks proper, he orders another to be got ready; or if any person in company sends away

for some cava root, to make a present of it to the chief, a fresh quantity must be prepared ; but the president himself often sends away for a second, a third, and even a fourth supply of cava root. Each bowl must be served round as long as it will last : when the individuals of the superior circle, and the persons related to them, are served, if any remains, it is given out to others in the inferior and exterior circles ; no person receiving two cups out of the same bowl. When a second bowl is filled, it is served out the same as the first, i. e. not beginning where the first left off, but commencing and going on with the same individuals as if it were the first bowl ; the third in the like manner, &c. Every bowl is provided with a fresh quantity of *fono*, or victuals to be eaten with the cava, and which are shared out in the same way as before : these generally consist of yams, bananas, or plantains, but sometimes a baked pig is brought, in which case the liver and a yam is the portion presented to the chief ; if fowls are brought, the skin of the throat, and the rump, are the president's share. If, before the conclusion, any one in the superior circle wishes to leave, he says to the chief, *Iky' teoo mow cava*, I cannot provide cava ; and, with this apology, he leaves : or, if he has actually provided cava, he has only to state some reason for his leaving the company, such as going to another island, or to superintend some work.

It has been noticed, that there are two matabooles, one on each side of the president, who direct the ceremonies ; but it must be mentioned, that only one of them regulates the preparation and sharing out of each bowl : i. e. one regulates the first bowl, and the other the second, and so on alternately. They generally sit close to the chief, except when Tooitonga presides, and then there is an intervening space, between him and them, of about six feet, or rather more. No chief comes to an inferior chief's cava party, or, if any extraordinary circumstance was to make this necessary, the inferior would be obliged to retire to his own exterior circle, and the superior visitor would preside : for the greatest chief present must always preside, unless there be an inspired priest, then *he* sits at the head of the circle, and the greatest chief in company, who would otherwise have that honourable situation, now retires, with other chiefs, to the exterior circle, not out of respect to the priest, who may be only a mooa, but out of veneration to the god supposed to exist within him ; so that the superior circle, in such a case, consists principally of matabooles and mooas ; for chiefs

may be looked upon as distant relations to the gods, and no person may sit in the upper circle along with his superior relation ; besides it is an act of humility demonstrating great respect. When a priest presides, which is the case at all religious ceremonies, except where they are consulting a god who has no priest,* the latter always has the first cup ; the presiding mataboole, not actually officiating, has the second ; the third, fourth, fifth, and perhaps sixth cups, are given to the next higher persons in the superior circle ; and then the chiefs who have retired to the exterior circle are, out of respect, helped ; but this rests at the option of the officiating mataboole ; afterwards the remainder of the superior circle are served.

At smaller cava parties, the forms and words of ceremony are precisely the same ; but when a priest does not preside, familiar conversation, and even joke and merriment, are indulged in. On all occasions every individual pays the greatest attention to his dress, that it be decorous and well tied on, that is, with neatness.†

We have been particular in the description of the ceremony of preparing and drinking this infusion, because it sets in so strong a light the manners and customs of the people, and because it so frequently accompanies almost every kind of religious ceremony. It is not pretended, however, that drinking cava is essential to every religious ceremony, or to most of them, but that it is the custom to take it generally on such occasions. These religious ceremonies we shall now describe, and shall take them nearly in the order in

* When a god has no priest, as Tali-y Toobó, for instance, no person actually presides at the head of his cava circle, the place being left apparently vacant, but which, it is supposed, the god invisibly occupies. On such occasions the cava party is always held before the house consecrated to the god ; (as in the commencement of the illness of Finow's daughter.) And they go through the usual form of words, as if the first cup was actually filled and presented to the god : thus, before any cup is filled, the man by the side of the bowl says, *Cava gooa héca*, The cava is deposited (in the cup :) the mataboole answers, *Angi ma ho egi*, Give it to your god ; but this is mere form, for there is no cup filled for the god.

† Some of our readers will perhaps find some difficulty in believing this, but nothing is more true than that the Tonga people of any degree of rank are very particular in regard of their personal cleanliness and neatness of dress ; insomuch that a man will often refuse to join a neighbouring cava party, because the *gnatoo* which he happens to have on may not be so new or so good as he could wish.

which, by the natives, they are considered of most importance, or most sacred; viz. *Inachi; Fúccaláhi; cáva fúcca egi; Tow-tow; Nawgía; Tootoonína; Boótoo; Langi; Taboo; Fóta; Móë-móë; toógoo cava.*

Although the ceremony of *inachi* was entirely abrogated by Finow just before Mr. Mariner left Vavaoo, we place it first in rank, because it always used to be considered of the utmost importance before it was done away with; besides which, it was a ceremony which affected the property of every individual in Vavaoo, and all the Hapai islands, and formerly in the island of Tonga also.

Inachi. This word means, literally, a share or portion of any thing that is to be or has been distributed out: but in the sense here mentioned it means that portion of the fruits of the earth, and other eatables, which is offered to the gods in the person of the divine chief Tooitonga, which allotment is made once a year, just before the yams in general are arrived at a state of maturity; those which are used in this ceremony being of a kind which admit of being planted sooner than others, and, consequently, they are the first fruits of the yam season. The object of this offering is to insure the protection of the gods, that their favour may be extended to the welfare of the nation generally, and in particular to the productions of the earth, of which yams are the most important.

The time for planting most kinds of yams is about the latter end of July, but the species called *caho-caho*, which is always used in this ceremony, is put in the ground about a month before, when, on each plantation, there is a small piece of land chosen and fenced in, for the purpose of growing a couple of yams of the above description. As soon as they have arrived at a state of maturity, the *How* sends a messenger to Tooitonga, stating that the yams for the *inachi* are fit to be taken up, and requesting that he would appoint a day for the ceremony: he generally fixes on the tenth day afterwards, reckoning the following day for the first. There are no particular preparations made till the day before the ceremony: at night, however, the sound of the conch is heard occasionally in different parts of the islands, and as the day of the ceremony approaches it becomes more frequent, so that the people of almost every plantation sound the conch three or four times, which, breaking in upon the silence of the night, has a pleasing effect, particularly at Vavaoo, where the number of woods and hills send back repeated echoes, adding greatly to the effect. The day before the ceremo-

ny, the yams are dug up, and ornamented with a kind of ribbons prepared from the inner membrane of the leaf of a species of pandanus, and died red;* when thus prepared, it is called *mellecoola*, and is wrapped round the yam, beginning at one end, and running round spirally to the other, when it is brought back in the opposite direction, the turns crossing each other in a very neat manner.—As the ceremony is always performed at the island where Tooitonga chooses to reside, the distant islands must make these preparations two or three days beforehand, that the yams &c. may be sent in time to Vavaoo, where we will suppose the affair is to take place. The ninth day then is employed in preparing and collecting the yams and other provisions, such as fish, cava root, and *mahoá*, and getting ready mats, *gnatoo*, and bundles of *mellecoola*: but the yams only are to be carried in the procession about to be described.

The sun has scarcely set when the sound of the conch begins again to echo through the island, increasing as the night advances. At the Mooa, and all the plantations, the voices of men and women are heard singing *Nófo óooa tegger gnaoóe, óooa gnaoóe*, Rest thou, doing no work; thou shalt not work. This increases till midnight, men generally singing the first part of the sentence, and the women the last, to produce a more pleasing effect: it then subsides for three or four hours, and again increases as the sun rises. Nobody, however, is seen stirring out in the public roads till about eight o'clock, when the people from all quarters of the island are seen advancing towards the Mooa, and canoes from all the other islands landing their men; so that all the inhabitants of Tonga seem approaching by sea and land, singing and sounding the conch. At the Mooa itself the universal bustle of preparation is seen and heard; and the different processions entering from various quarters, of men and women, all dressed up in new *gnatoos*, ornamented with red ribbons and wreaths of flowers, and the men armed with spears and clubs, betoken the importance of the ceremony about to be performed. Each party brings in its yams in a basket, which is carried in the arms with great care, by the principal vassal of

* It is first soaked for six or eight hours in lime water, and afterwards in an infusion of the root of the *nonó*, where it remains for about a week; it is afterwards exposed to the sun, and becomes of a bright red: the root of the *nonó* is of a dark bright yellow, which, upon the action of lime water, becomes red.

the chief to whom the plantation may belong. The baskets are deposited on the *malái* (in the *Mooa*,) and some of the men begin to employ themselves in slinging the yams, each upon the centre of a pole about eight or nine feet long, and four inches diameter. The proceedings are regulated by attending matabooles. The yams being all slung, each pole is carried by two men upon their shoulders, one walking before the other, and the yam hanging between them, ornamented with red ribbons. The procession begins to move towards the grave of the last Tooitonga (which is generally in the neighbourhood, or the grave of one of his family will do,) the men advancing in a single line, every two bearing a yam, with a slow and measured pace, sinking at every step, as if their burden were of immense weight.* In the mean time the chiefs and matabooles are seated in a semi-circle before the grave, with their heads bowed down, and their hands clasped before them. The procession now approaches: two boys, walking abreast of each other, precede it at a little distance, blowing conchs; then come the men, bearing the yams, about seventy or eighty in number, i. e. about a hundred and sixty men in a single line, as close to each other as the length of the pole will allow; after them comes a single line of men, about forty in number, singing aloud, as before stated, *nofo óooa*,† &c.; these are followed up by two other boys blowing conchs: they proceed between the grave and the chiefs, describing there a large circle two or three times, the conchs blowing and the men singing: the yams are then deposited, one after the other (still on the poles,) before the grave, and the men sit down by the side of them, so that the chiefs and matabooles are in the rear: one of the matabooles of Tooitonga now rises, advances, and again seats himself before the grave, a little in advance of the men. Here he addresses the gods generally, and afterwards particularly, mentioning the late Tooitonga, and the names of several others. He returns thanks for their divine bounty in favouring the land with the prospect of so good a harvest, and prays that their beneficence may be continued in future; this prayer he makes in the names of several chiefs present, whom he announces aloud. This being done, he arises and retires to his

* And as if meaning to express, "How bountiful are the gods, to give us so good a harvest, and provide us with yams so large and heavy!"

† Not only no work may be done at the time of the *ináchi*, but nobody may appear abroad, unless for the purposes of the ceremony.

former place ; the men now also rise and resume their loads in the same order, and, after having paraded round two or three times before the grave, return back to the malái the same way they came, singing and blowing the conchs as before. The chiefs and matabooles, a short time afterwards, rise and follow them to the same place, where the yams are now again deposited, and loosened from the poles, still, however, retaining their ornaments. The company seat themselves in a large circle, at which Tooitonga presides; the king, and other great chiefs, retiring behind among the mass of the people. The other articles that form part of the *Ináchi* are next brought forward ; these are dried fish, *mahoá*, mats, *gnátoo*, and bundles of *mellecoóla*, which, together with the yams (although not cooked,) are shared out by one of the matabooles of Tooitonga. First, there is a considerable share (about one fourth,) allotted to the gods, which the priests appropriate, and their servants immediately take away: about one half is allotted to the king, which his servants, without farther orders, take away to his house, and the remainder is taken away by Tooitonga's servants. It may seem strange that the latter has a smaller share than the king, but then he has not a quarter the number of dependents to divide it among.

The materials of the *Inachi* being removed, the company form a regular cava party : some cava root is brought and prepared, and a large quantity of dressed victuals, perhaps a hundred and fifty baskets-full ; a small portion of which is shared out to be eaten with the cava. While the infusion is preparing, a mataboole makes a speech to the people, stating, that as they have performed this important ceremony, the gods will protect them, and grant them long lives, provided they continue to pay due attention to religious ceremonies, and to pay respect to the chiefs. When the cava is finished, the circle separates, and the provisions are shared out to each chief according to his rank. The day concludes with wrestling, boxing, &c. after which night dances commence. When these are ended, the people retire home, perfectly assured of the protection of the gods.

At this ceremony, the quantity of provisions shared out is incredible ; the people, therefore, look upon it as a very heavy tribute, though in fact the owners of the plantations (chiefs, matabooles, &c.) are at the expense of it ; yet as there is much more provided than what is eaten, it helps to increase the scarcity if the season

should not be abundant: but it is so much the custom at Tonga to make liberal and profuse presents, that the people generally either feast or starve. Sometimes it happens that several great feasts are given nearly about the same time; as for instance, the occasion of the Inachi; the arrival of some chief from a distant island, after a long absence; the marriage or death of some great chief, as of Tooitonga himself, &c. These feasts threaten a scarcity; to prevent which, a *táboo* or prohibition is put upon several kinds of food, that they may not be eaten for a certain length of time, at the termination of which they perform the following ceremony, which takes off the *taboo:* a famine or war may also occasion a necessity for this *táboo* to be imposed.

Fuccalahi, i. e. to make all at large or free again; or to take off a restriction. As the mode of performing this ceremony has already been described,* and the particular objects of it mentioned,† nothing farther need now be said upon the subject, except that it is generally concluded with a cava party.

Cava Fucca egi: this consists in a cava party, where an inspired priest sits at the head; the circumstances of inspiration we have already related,‡ and the form of serving out the cava when a priest presides.§ The phrase *cava fucca egi* means literally, *a god-like cava.* Laying a small piece of cava root before the grave of a chief or consecrated house, out of respect to a god, or to a deceased relation, is called *toogoo cava*, and will be mentioned in its proper order.

Tow-tow is an offering of yams, cocoa-nuts, and other vegetable productions to A'lo A'lo (the god of weather) in particular, and to all the gods in general, for the purpose of ensuring a continuation of favourable weather, and consequent fertility. This ceremony is first performed at the time when the yams are approaching maturity, in the early part of November, and is repeated every ten days for seven or eight times. On the day appointed by the priest of A'lo A'lo, every plantation on the three parts of the island, viz. the *hahagi*, *mooa*, and *hihifo*‖ districts provide a certain quantity of yams, cocoa-nuts, sugar-canes, bananas, plantains, &c. all which are brought to the *malái*, tied upon sticks, so that each stick, when

* See page 97. † See page 93. ‡ See page 86. § See page 380.

‖ *Hahagi* is the north end of any island; *hihifo* the south end: the *mooa* part of the island being the centre.

held horizontally, has about eight small yams hanging from it at equal distances ; or a couple of bunches of plantains or bananas, &c. : the sugar-canes are tied in bundles, three or four in each.— These things being brought are disposed in three piles, one erected by the people of Hahagi, with their offerings, another by the people of Hihifo with theirs, and the third by those of the Moóa. The piles are placed on one side of the *malái* upright, the ends of the sticks next the ground, diverging from each other, and the upper ends meeting together ; whilst others are placed across them on the top. Wrestling and boxing matches now commence, which generally last about three hours, and being ended, a deputation of nine or ten men from the priest of A'lo A'lo, all dressed in mats, with green leaves round their necks, arrives with a female child, to represent the wife of A'lo A'lo, and seat themselves before the three piles, forming a single line with a large drum (kept there for the purpose) immediately in front of them. The deputation now offer up a prayer to A'lo A'lo and the other gods, petitioning them to continue their bounty, and make the land fruitful, &c. ; this being done, they give orders in regard to sharing out the provisions ; one pile being appropriated to A'lo A'lo and the other gods, the other two being shared out to different principal chiefs, and sent home to their houses, the pile for the gods remaining still in its place. They then begin another short prayer to the same purpose, at the close of which they make a signal by beating upon the drum, when all that choose make a sudden dash at the pile appropriated to the gods, and each man secures as much as he can, to the great amusement of all the spectators, though many of the scramblers come off with wounded heads, and sometimes with fractured limbs, the broken sticks being thrown about in every direction. All the women now get out of the way, while the men stand up and commence a general pugilistic contest, one half of the island against the other half : this combat is termed *tóë taców*, and forms an essential part of this ceremony, but it is now and then practised at other ceremonies. At these general battles, the highest chiefs engage as well as the lowest *tooas*, and any one of the latter may, if he pleases, attack the king, and knock him down if he can, or even Tooitonga, without any reserve, and handle him unmercifully, without the least danger of giving offence. These combats are sometimes very obstinately kept up, and when neither party seems likely to yield the ground, after two or three hours

dispute, the king orders them to desist. The most perfect good humour constantly prevails on these occasions: if a man is knocked down, he rises with a smile; if his arm is broken, he retires to get it set, without seeming to think any thing of it: on the contrary, to be angry, or to fight with the least animosity, would be considered the mark of a very weak mind. After the battle, those who have contended with superior chiefs, or think they may have touched superior chiefs, perform the ceremony of *móë-móë*, to a chief at least as high in rank as any they may have come in contact with.

Every tenth day, as before stated, these ceremonies are repeated for seven or eight successive times. The child that has been mentioned as representing the wife of A'lo A'lo is generally chosen from among the female chiefs of the higher ranks, and is about eight or ten years old: during the eighty days of this ceremony, she resides at the consecrated house of A'lo A'lo, where, the day before the first ceremony, a cava party is held, at which she presides, as well as at a feast which follows. She has nothing to do on the actual days of the ceremony, except to come with the deputation and sit down with them.

Nawgia; or the ceremony of strangling children, as sacrifices to the gods, for the recovery of a sick relation. The blackest cloud that obscures the understanding of the Tonga people is surely that which prevents them seeing the unnatural cruelty and absurdity of this practice: we have, however, the most sanguine hopes that "Moloch—horrid king," will not much longer hold his reign in these islands. It is not, we verily believe, from a want of natural feeling, but from an excessive veneration and fear of the gods, created in an æra of great superstition, and now upheld by old practice, that the natives perform these horrible rites. All the by-standers behold the innocent victim with feelings of the greatest pity; but it is proper, they think, to sacrifice a child, who is at present of no use to society, and perhaps may not otherwise live to be, with the hope of recovering a sick chief, whom all esteem, and whom all think it a most important duty to respect, defend, and preserve, that his life may be of advantage to the country. The form of this ceremony has been related*: other instances on the occasions of Finow's last illness, and that of Tooitonga.

The ceremony of Nawgia, (or strangling,) used to be performed upon the chief widow of Tooitonga, on the day of her hus-

* See page 150.

bands' burial, that she might be interred with him. Two Tooitongas were buried during Mr. Mariner's time; one on his first arrival, and the other, (i. e. the last,) a few months before he came away. The first of these two, however, had no chief wife, i. e. he had no wife at all, or else none that was of so high a rank as to take the charge of his household, and be the mistress over the others; consequently at his death no such ceremony was performed. The last Tooitonga's wife (the daughter of the late king, and sister of the present) was not subjected to this inhuman rite—thanks to the good sense of the late and present king. When old Finow was living, he used to say, that if Tooitonga died before his wife, she should not be strangled: "What," said he, "is the use of destroying a young and beautiful woman? Who is there dare say that the gods are merciless and cruel? My daughter shall not be strangled!" Tooitonga did not die till the present king came into power, and we have already seen that he not only did not allow his sister to be strangled, but he also did not permit another Tooitonga to succeed. In consequence, it was whispered about, that some great misfortune would happen to the country. At the Fiji islands, the principal wife of every chief, or at least of every considerable chief, undergoes this ceremony on the death of her husband.*

Tootoo-nima, or cutting off a portion of the little finger, as a sacrifice to the gods, for the recovery of a superior sick relation. This is very commonly done; so that there is scarcely a person living at the Tonga islands but who has lost one or both, or a considerable portion of both little fingers. Those who can have but few superior relations, such as those near akin to Tooitonga, or the king, or Veachi, have some chance of escaping, if their relations are tolerably healthy. It does not appear that the operation is painful. Mr. Mariner has witnessed more than once little children quarreling for the honour (or rather out of bravado) of having it done. The finger is laid flat upon a block of wood: a knife, axe, or sharp stone is placed with the edge upon the line of proposed separation; and a powerful blow being given with a mallet or large stone, the operation is finished. From the nature and violence of the action, the wound seldom bleeds much: the stump is then held in the smoke and steam arising from the combustion of fresh plucked grass: this stops any flow of blood. The wound is

* See page 211.

not washed for two days; afterwards it is kept clean, and heals in about two or three weeks, without any application whatever. One joint is generally taken off, but some will have a smaller portion, to admit of the operation being performed several times on the same finger, in case a man has many superior relations.

Bootoo, or funeral ceremonies. For a partial description of these, reference may be made to the burial of Toobó Nuha;* for a particular one, as it regards the burial of a king, to that of Finow, (chap. 13.) What remains, therefore, principally to be described, are the peculiarities attending the burial of Tooitonga: in the first place, however, we shall give the names of the different parts of the ceremony of burials in general; the modes of all which have been already related in the instance last referred to: the names are these.

Fala, or procuring small stones, (white and black,) and sand, to cover the grave.

Tootoo, or burning the persons of the mourners in spots, with lighted rolls of *tápa*.

Lafa: burning the arm in about six places, each in form of five or six concentric circles.

Toogi: beating the cheeks, and rubbing off the cuticle, with cocoa-nut husk, or some sort of plait, wound round the hand.

Foa Ooloo: wounding the head, and cutting the flesh in various parts, with knives, shells, clubs, spears, &c. in honour of the deceased, and as a testimony of respect for his memory and fidelity to his family.

All these have been accurately described in the ceremony of burying the late king. There is one remark nevertheless to be made in respect to the four last, particularly *Foa Ooloo;* which appears, however inhuman, to be a very ancient and long established custom in the history of mankind. On turning to Leviticus, Chap. xix. verse 28, we find this command, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."

The above-mentioned five ceremonies are common at all burials, and are conducted with more or less pomp, according to the rank of the individual deceased: in saying all burials, however, we must make one exception, viz. that of Tooitonga, on which occasion the ceremony of *Foa Ooloo* is never performed; but the reason of this Mr. Mariner was never able to learn. At the funeral

* See page 108.

of the greatest chiefs, in general, this outrage is usually exercised with the utmost readiness and enthusiasm; but at that of Tooitonga, who is far higher than any other, it is altogether omitted; the natives have no law for this, but custom.

Langi, or the ceremony of burying Tooitonga: this word is also applied to signify the grave of this chief during the whole of the funeral ceremonies: it literally means the sky; also, a band of singers; but there appears no connection between these different meanings. When Tooitonga is ill, the intercessions with the gods for his recovery are the same, though perhaps in a greater degree, as are made on the illness of other high chiefs: prayers are offered up; priests become inspired; some children have their little fingers sacrificed; others are strangled, &c. When he is dead, his body is washed with oil and water, as usual; his widows come to mourn over him, &c.; and, according to the former custom, his chief widow should be strangled, but whether on the day of his death or his burial Mr. Mariner does not know. His *fytoca*, or burial-place, is of the same form as that of other chiefs. The day after his death, (which is the day of his burial) every individual at every island, man, woman, and child, has his head closely shaved: this is a peculiarity, and so is the custom of depositing some of his most valuable property along with the body in the grave, such as beads, whales' teeth, fine Hamoa mats, &c.; so that his family burying-place, at the island of Tonga, where all his ancestors have been buried, must have become very rich; for no native would dare to commit the sacrilege of theft. The ceremony of interment is exactly the same as that of the king. The mourning is also the same, viz. old ragged mats, with leaves of the *ifi* tree round the neck: but for Tooitonga the time of mourning is extended to four months; the mats being generally left off at the end of nearly three, whilst the leaves are still retained for another month. The *táboo*, for touching his body, or any thing that he had on when he died, extends to at least ten months, and for his nearest relations fifteen months.* Every man neglects to shave his beard for at least one month; and during that time merely oils his body at night, but not his head. The female mourners remain within the *fytoca* about two months, night and day, only retiring occasionally to the neighbouring temporary houses, to eat, &c. It will be seen, that what we have al-

* See page 108.

ready related of these ceremonies differs in many respects, some in kind, and all in degree, from those attending the burial of the king: but those we are about to describe are altogether peculiar to Tooitonga's funeral.

In the afternoon of the day of burial, the body being already in the *fytoca*, almost every man, woman, and child, provided with a *tómë*,* and a piece of *boláta*,† sit down at about eighty yards from the grave: in the course of an hour the multitude collects, probably to above three thousand, all clothed in old mats, &c. and seated as just stated. One of the female mourners now comes out of the *fytoca*, and advances in front, where she calls out to the people, saying *mo too, bea ofi my*, Arise ye, and approach; whereupon the people get up, and advancing about forty yards, again sit down: two men behind the grave now begin to blow conch shells, and six others, with large lighted torches, about six feet high, and six inches thick, (made of bundles of *tómës*,) next advance forward from behind the *fytoca*, descend the mount, and walk round one after another several times, between the *fytoca* and the people, waving their flaming torches in the air; they then begin to ascend the mount, at which moment all the people rise up together, and suddenly snap their *bolátas* nearly at the same time, producing a considerable crash: they then follow the men with the torches, in a single line, ascending the mount and walking round the *fytoca*, as they pass the back of which the first six men deposit on the ground their extinguished torches, and the rest their *tómës* and *bolátas*, the mourners within thanking them for providing these things: thus they proceed round, and return to their places and sit down. The mataboole, who has the direction of the ceremonies, now advances in front of the people, and orders them to divide themselves in parties, according to their districts; which being done, he gives to one party the business of clearing away the bushes, grass, &c. from one side of the grave, and to another to do the same in regard to another part, a third to remove such and such rubbish, &c. so that the whole neighbourhood of the *fytoca* becomes perfectly clear: this being done, all the people return to their respective temporary houses.

Soon after dark, certain persons stationed at the grave begin again to sound the conchs, while others chant partly in an unknown

* A certain part of the cocoa-nut tree, of which torches are made.

† Part of the stem of the banana or plantain tree, used to receive the ashes falling from lighted torches.

language,* and partly in Hamoa, a sort of song, or rather a piece of recitative. While this is going on, a number of men in the neighbourhood get ready to come to the grave, to perform a part of the ceremony which the reader will not think altogether consonant with the high character for cleanliness which we have given the natives: it must be considered, however, a religious rite, standing upon the foundation of very ancient custom. These men, about sixty in number, assemble before the grave, and wait farther orders. The chanting being finished, and the conchs having ceased to blow, one of the mourners comes forward, seats herself outside the *fytoca*, and addresses the people thus: "Men! ye are gathered here to perform the duty imposed on you; bear up, and let not your exertions be wanting to accomplish the work:" having said this, she retires into the *fytoca*. The men now approach the mount (it being dark,) and (if the phrase is allowable) perform their devotions to *Cloacina*, after which they retire. As soon as it is day-light, the following morning, the women of the first rank (wives and daughters of the greatest chiefs,) assemble with their female attendants, bringing baskets, one holding one side, and one the other, advancing two and two, with large shells to clear up the depositions of the over night; and in this ceremonious act of humility there is no female of the highest consequence refuses to take her part: some of the mourners in the *fytoca* generally come out to assist, so that in a very little while the place is made perfectly clean: this is repeated the fourteen following nights, and as punctually cleared away by sun-rise every morning. No persons but the agents are allowed to be witnesses of these extraordinary ceremonies, at least it would be considered highly indecorous and irreligious to be so. On the sixteenth day, early in the morning, the same females again assemble; but now they are dressed up in the finest *gnatoo*, and most beautiful Hamoa mats, decorated with ribbons and with wreaths of flowers round their necks; they also bring new baskets, ornamented with flowers, and little brooms

* The natives can give no account of what this language is, nor how they originally came to learn the words. It has been handed down from father to son, among that class of people whose business it is to direct burial ceremonies. None of them understand the words. It begins thus: *too fia o chi tóccalów eio chi toccalów ca me fafángo eio manáve távto*, &c. There are several Tonga words among it, and in all probability it is old or corrupted Tonga; though no sense can now be made of it.

very tastefully made : thus equipped, they approach, and act as if they had the same task to do as before, pretending to clear away the dirt, though no dirt is now there, and take it away in their baskets. They then return to the *mooa*, and resume their mourning mats and leaves of the *ifi* tree. Such are the transactions of the fifteen days ; every day the ceremony of the burning torches being also repeated. The natives themselves used to express their regret that the filthy part of these ceremonies was necessary to be performed, to demonstrate their great veneration for the high character of Tooitonga, and that it was the duty of the most exalted nobles, even of the most delicate females of rank, to perform the meanest and most disgusting offices, rather than the sacred ground in which he was buried should remain polluted.

For one month, from the day of burial, greater or less quantities of provisions are brought every day, and shared out to the people. On the first day a prodigious quantity is supplied ; but on every succeeding day a less quantity, gradually decreasing till the last, when, comparatively, a very small portion is brought. The expenditure, and we may say waste of provisions, is, however, so great, as to require a *táboo* to be laid on certain kinds of provisions,* which lasts about eight or ten months ; and at the end of that time the ceremony of *fuccalahi* is performed to remove it.

Ta'boo.—This word has various shades of signification : it means sacred or consecrated to a god, having the same signification as *fucca égi :* it means prohibited or forbidden, and is applied not only to the thing prohibited, but to the prohibition itself, and frequently (when it is in sacred matters,) to the person who breaks the prohibition. Thus if a piece of ground or a house be consecrated to a god, by express declaration, or the burial of a great chief, it is said to be *táboo ;* the like if a canoe be consecrated, which is frequently done, that it may be more safe in long voyages, &c.— As it is forbidden to quarrel or fight upon consecrated ground, so fighting in such a place would be said to be *táboo*, and those that fought would be said also to be *táboo ;* and a man who is thus *taboo* would have to make some sacrifice to the gods as an atonement for the sacrilege, as instanced in Palavali's case.† If a man be guilty of theft, or any crime whatsoever, he is said to have broken the *táboo ;* and as all such persons are particularly suppos-

* See page 93. † See page 149.

ed liable to be bitten by sharks, an awkward mode of discovering a thief is founded upon this notion, by making all the suspected persons go into the water, where sharks frequent, and he who is bitten or devoured is looked upon as the guilty person. If any one touches a superior chief, or superior relation, or any thing immediately belonging to him, he *ta'boos* himself; but this is not supposed to produce any bad consequence, unless he feeds himself with his own hands, without first removing this *ta'boo*, which is to be done by performing the ceremony of *móë-móë*, directly to be explained. If a person touches the body of a dead chief, or any thing personally belonging to him, he becomes *ta'boo*, and time alone can relieve him.* Certain kinds of food, as turtle, and a certain species of fish, from something in their nature, are said to be *ta'boo*, and must not be eaten until a small portion be first given to the gods. Any other kind of food may be rendered *ta'boo* by a prohibition being laid on it. Fruits and flowers when tábooed are generally marked to be so, by pieces of white *tapa*, or a piece of plait, in the shape of a lizard or shark.† To prevent certain kinds of food from growing scarce, a prohibition or *táboo* is set on them for a time, as after the *inachi*, or other great and repeated ceremonies; and which *táboo* is afterwards removed by the ceremony called *fúccaláhi;* but this latter term is not only applied to the ceremony which removes the prohibition, but is equally used to express the duration of the *táboo* itself, and which therefore is often called the time of the *fu'ccala'hi.* During certain ceremonies, as that of the *ina'chi* and the *fala*,‡ nobody may appear abroad, or at least in sight, it being tabooed to do so.

Any thing that is not tabooed is said to be *gnofoóa* (i. e. easy, or at liberty,) and is a term used in contradistinction to *ta'boo.*

When a person is tabooed, by touching a superior chief or relation, or any thing personally beloning to him, he will perform the ceremony of *móë-móë*, before he will dare feed himself with his own hands. This ceremony consists in touching the soles of any superior chief's feet with the hands, first applying the palm, then the back of each hand; after which the hands must be rinsed in a

* See note page 108.

† Nevertheless they would not refuse to pluck and eat if Mr. Mariner, or any foreigner not influenced by such superstition, would first remove this external sign of the *táboo.*

‡ See page 243.

little water, or, if there be no water near, they may be rubbed with any part of the stem of the plantain or banana tree, the moisture of which will do instead of washing. He may then feed himself without danger of any disease, which would otherwise happen, as they think, from eating with tabooed hands: but if any one think he may have already (unknowingly) eaten with tabooed hands, he then sits down before a chief, and taking the foot of the latter, presses the sole of it against his own abdomen, that the food which is within him may do him no injury, and that consequently he may not swell up and die: this operation is called *fota*, (i. e. to press.) It is tabooed also to eat when a superior relation is present, unless the back is turned towards him: for when a person's back is turned towards another, that other may be said, in one sense, not to be in his presence: also to eat food which a superior relation or chief has touched; and if either of these *taboos* is accidentally infringed upon, the ceremony of *fota* must be performed. If any one is tabooed by touching the person or garments of Tooitonga, there is no other chief can relieve him from his *taboo*, because no chief is equal to him in rank; and, to avoid the inconvenience arising from his absence, a consecrated bowl (or some such thing,) belonging to Tooitonga, is applied to and touched, instead of his feet. In Mr. Mariner's time, Tooitonga always left a pewter dish for this purpose, which dish was given to his father by Captain Cook. Véachi usually adopted a similar plan. Cava, either the root or the infusion, cannot be tabooed by the touch of any chief of what rank soever; so that a common *tooa* may chew cava which even Tooitonga has touched.

Toogoo Ca'va. This ceremony consists in merely leaving a small piece of cava root before a consecrated house or grave, out of respect to a god, or to the departed spirit of a chief or relation, at the same time the ceremony of *toogi* or beating the cheeks is performed, as related in page 81. The *toogi*, which is performed at burials, is of a more serious nature.

Lotoo is the term used for praying; but it is more commonly applied to prayers offered up in the fields to all the gods, but particularly to A'lo A'lo, petitioning for a good harvest. It will be also recollected, that prayers are offered up before consecrated houses and graves.

As omens, to which they give a considerable degree of credit, and charms, which they sometimes practise, are more or less con-

nected with their religion, we shall say something of them, before concluding the present subject. Most of their omens we have already had occasion to mention, and have given instances of in the course of the narrative. (As to dreams, see chap. 4 and 14. Thunder and lightning, see chap. 12 and 14. Sneezing, see chap. 14.) These omens obtain almost universal credit; and they are thought to be direct indications from the gods of some event that is about to happen. There is a certain species of bird which they call *chicotá*, which is very apt to make a sudden descent, and dart close by one, making a shrieking noise: this bird they suppose to be endowed with a knowledge of futurity, and they consider this action to be a warning of some evil that is about to happen.

As Mr. Mariner was once going out with the present king, and a party of men, upon some excursion against the enemy, one of these birds made a sudden descent, passed over their heads, settled on a tree, passed over their heads again, and again settled; upon which the majority, not excepting the king, were for returning immediately; but Mr. Mariner laughed at their superstition, and, to prove that the bird had no great insight into matters of futurity, he shot it with his musket: but, however, this did not prevent them from going back to their garrison; and several had a full conviction that Mr. Mariner would soon be killed for this sacrilege.

In respect to the charms practised among them, we have also a few words to say. The principal is that called *tatáo*, which has already been described, chap. 14. There are only two other practices which can well come under this head, viz. *cábe*, or rather *vangi*, which means a curse, or a malevolent order or command; and *ta nioo*, a charm to discover whether a sick person will live or die. Of the former, viz. *cábe*, we have given instances,* from which it will appear that they are chiefly malevolent wishes, or commands, that the object may eat, or otherwise maltreat his relations or gods; and when we come to reflect that they believe in no future place of punishment, but that all human evils are the consequences of crimes, and that disrespect to one's superior relations is little short of sacrilege to the gods, these malevolent commands, however ridiculous some of them may appear to us, amount to the most horrible curses; for if such commands were fulfilled, nothing less than the most dreadful of human miseries would be expected

* See page 186.

to fall on the head of the sacrilegious perpetrator. But it is only when a number of curses are repeated in a string, as it were, and pronounced firmly, and with real malevolence, that they are supposed to have any effect; but not even then, if the party who curses is considerably lower in rank than the party cursed. When a whole string is thus uttered, it is properly called *vángi*, and is often to the amount of thirty or forty in number. Mr. Mariner has heard one consisting of eighty maledictions, all disposed in rhyme; the rhyme, however, is not necessary: for a tolerable fair sample of this wonderful charm, the following may be taken: "Dig up your father by moonlight, and make soup of his bones; bake his skin to cracknel; gnaw his skull; devour your mother; dig up your aunt, and cut her to pieces; feed upon the earth of your grave; chew the heart of your grandfather; swallow the eyes of your uncle; strike your god; eat the gristly bones of your children; suck out the brains of your grandmother; dress yourself up in the skin of your father, and tie it on with the entrails of your mother," &c. &c. &c.

As to the charm of *ta nioo*, it consists in spinning a cocoa-nut with the husk on, and judging by the direction of the upper part, when again at rest, of the object of inquiry, which is chiefly, whether a sick person will recover: for this purpose, the nut being placed on the ground, a relation of the sick person determines that, if the nut, when again at rest, points to such a quarter, the east for example, that the sick man will recover: he then prays aloud to the patron god of the family, that he will be pleased to direct the nut, so that it may indicate the truth: the nut being next spun, the result is attended to with confidence, at least with a full conviction that it will truly declare the intentions of the gods at the time.—The other occasions in which the spinning of a cocoa-nut is used, is chiefly for amusement, and then no prayer is made, and no degree of credit is attached to the result. The women often spin a cocoa-nut to decide some dispute at a game.

CHAPTER XXI.

Introductory observations on the state of the healing art in these islands—Their surgical knowledge borrowed from the Fiji islands—Medical skill of a Sandwich islander—The operation of *cawso*, with a case described; regimen; precautions against tetanus—Two cases of tetanus cured by the operation of *tocolosi*—Operation of *boca*, or castration: a man castrates himself—Fractures and luxations—Topical bloodletting—Opening abscesses—Burning and blistering—Friction—Scarification of the tunica adnata—Gun-shot wounds—Amputation—Circumcission—*Ta tattów* at the Tonga islands; at the Fiji islands—The diseases called *cahi* and *palla*—Gonorrhœa—Observations respecting the existence of syphilis at these islands—Gonorrhœa cured by fright in three individuals—*Tona*, a disease similar to the yaws—An eruption on the feet called *gnówooa*—*Fooa*, or elephantiasis—*Momoco*, or general wasting of the flesh—*Feke-feke*, a species of irregular intermittent.

HAVING, in the three preceding chapters, given an account of the state of religion and morals in these islands, we shall now proceed to develop the next most important feature in the description of human habits, and shall therefore endeavour to set forth the state of useful knowledge to which they have arrived. In the first place, we shall treat of the healing art; not only because it stands prominent in the general history of human science, but because, in all early stages of society, it appears to have a particular connexion with, and often to depend entirely upon, certain religious ceremonies; nor is this to be wondered at, for, seeing that the operations of the animal œconomy are so far involved in mystery, as frequently to escape the scrutinizing search of the most cultivated mind, how can it be otherwise but that a people, among whom the sources of knowledge are scanty, and the opportunities of experiment on the animal œconomy both rare and hazardous, should look to the gods for relief from those miseries which evidently proceed from an unseen hand: a considerable portion of the curative means of these people are, therefore, very naturally *invocation* and *sacrifice*. Nevertheless, as the animal œconomy is subject to a variety of accidents, the causes and operations of which take place, and

pursue their progress, more or less, under the evidence of the external senses, appropriate means of cure are frequently had recourse to, and operative surgery is therefore not in a contemptible state of cultivation.

All the remedies practised among them may very safely be ranked under these three heads, viz. invocation, sacrifice, and external operations: as to internal remedies, they sometimes, but very seldom, use infusions of a few plants, which produce, however, no sensible effect, either upon the system or upon the disease, and we may readily conceive in how little esteem such remedies are held when the king's daughter, whose life so great pains were taken to preserve, took none of them, nor did any one think of proposing them. The idea of giving these infusions was first taken from the natives of the Fiji islands, who have the repute of being skilful in the management of internal remedies: and though almost all the surgical operations known and practised at the Tonga islands have avowedly been borrowed from the same source, and followed up with a considerable degree of skill and success, yet the Tonga people have generally failed in the former, and for the cure of constitutional ailments depend upon the mercy of the gods, without any interference on their own parts, except in the way of invocation and sacrifice. In such a state of things, it would be natural to suppose that they frequently make use of charms, amulets, &c. to assist in the cure; but this, however, is never done, for they have not the most distant idea of this sort of superstition, which prevails so much over almost all the world, even in the most civilized countries. The natives of the Sandwich islands, however, appear to have a knowledge of some medicines, but whether from original discoveries of their own, or from the information of Europeans, Mr. Mariner could not obtain any information from those natives who were with him at Vavaoo. One of these Sandwich islanders (a petty chief) professed some knowledge of the healing art, and it so happened that Mr. Mariner was once the subject of his skill. Feeling himself much indisposed by a disordered state of the stomach and bowels, attended with head-ache and drowsiness, this Sandwich islander proposed to give him some internal remedies, whilst a native of Tonga, on the other hand, very much wanted him to lose some blood (by scarification with shells on the arms, legs, &c.) The remedies proposed by the former were an emetic and a cathartic: the cathartic consisted

chiefly of the sweet potatoe grated, and the juice of the sugar-cane ; to this, however, was added the juice of some other vegetable substance, with which Mr. Mariner was not acquainted. The emetic consisted of two infusions, one of certain leaves, and the other of a particular root, both unknown to him : the Sandwich islander informed him that the root was necessary to counteract the effect of the leaves, which was very powerful, and might, in a large dose, and without such addition, kill him. Upon this discouraging information, the native of Tonga, with his scarifying shells, redoubled his persuasions, ridiculed the remedies of the other, and, on understanding what effect they would have, laughed most heartily at the idea of curing a sick man by means which would make a healthy man sick. The remedies of the surgeon, however, were not more agreeable than those of the physician, and the patient was at a loss to know to whose care he should entrust his health ; when the latter signified his intention of taking some of his own physic, which was the best proof he could possibly give of his confidence in it : two equal doses were accordingly prepared ; the patient took one, and the doctor took the other.— The cathartic was first given, and the emetic about an hour afterwards : the latter operated in about another hour, and the former, in conjunction with it, in about two hours and a half. They both evinced abundant evidence of their respective properties, and the following morning Mr. Mariner found himself perfectly well : which happy result the man who wanted to bleed him could by no means attribute to the remedies he had taken! The Sandwich islander, notwithstanding he was much laughed at, particularly about his cathartics, obtained at length a considerable share of credit for his skill. Finow took his remedies twice with very good effect, which encouraged some others to try ; but as these circumstances took place only a short time before Mr. Mariner left, and consequently only a few trials had been made, we ought not to speak of them as constituting the medical knowledge of the Tonga people ; but as this Sandwich island chief was a man of considerable judgment, and, as Mr. Mariner has every reason to think, a good observer, we indulge the hope that no ill success, at an early period, has destroyed confidence in the adoption of two such useful remedies.

The ceremonies of invocation in behalf of sick people have already been described in the account of the sickness of the late king's daughter : the sacrifices adopted on similar occasions are

tootoonĭma and *nawgia ;* cutting off fingers and strangling children: these also have both been described ; the latter is only done for very great chiefs. We shall now proceed to speak of their operative surgery, and constitutional diseases, as far as Mr. Mariner's observation can lead him to speak with accuracy.

No native of Tonga undertakes to practise surgery unless he has been at the Fiji islands, where constant wars afford great opportunities of becoming skilful ; and no native of Tonga would employ a surgeon who had not been thus schooled : nor would any one, as Mr. Mariner believes, undertake an important surgical operation, unless he feels himself confident in what he is about to perform ; and it must be said of them, that they are not rash in their opinions. When a surgeon performs an operation he never fails to obtain a present from the patient or his friends.

The three most important operations are *cawso*, or paracentesis thoracis ; *tocolosi*, or an operation for the cure of tetanus, which consists in making a seton of the urethra ; and *boca*, or castration.

Cawso is an operation which is performed to allow of the escape of extravasated blood, which may have lodged in the cavity of the thorax, in consequence of wounds, or for the extraction of a broken arrow. There are no other instances where they think of performing it. The instruments they use are a piece of bamboo and a splinter of shell ; sometimes a probe made of the mid-rib of the cocoa-nut leaf. Mr. Mariner has seen a number of persons on whom the operation had been performed, and who were in perfect health ; and two instances of the fact itself he was an eye-witness to. The one we are about to describe was performed upon a Fiji islander, who had received a barbed arrow in the right side, between the fifth and sixth ribs; not in a line directly below the nipple, but about an inch backwards. The arrow had broken off about three inches from the point,* under the third row of barbs, and from the rise and fall of the thorax in the act of respiration the whole piece was perfectly concealed from any external view : the barbs and the point were of the same piece with the rest of the head of the arrow.

* They are made thin under each barb, on purpose that they may break. The barbs of this arrow were about a quarter of an inch transverse diameter, and the stem of the arrow under each row of barbs about the eighth of an inch.

A countryman of the wounded man wished to perform the operation, but the patient desired that a friend of his, a native of Vavaoo, should manage it: this proved that he placed at least equal confidence in his skill as in that of his countryman; indeed he had seen him perform the operation several times before, at the Fiji islands.

The patient was now lying on his back, but a little inclined to his left side; and this was considered a favourable posture for the operation. It was a fine clear day, and the weather warm: had it been rainy or cloudy, or had the patient felt himself cold, fires would have been lighted in the house, and a burning torch held to his side, to relax the integuments, and to render by such means the wound more favourable. The wound had been received the day before; and on pressing the finger upon its orifice the broken end of the arrow could not now be felt, except by the pain which such pressure gave the patient. In the first place, the operator marked with a piece of charcoal the situation and length of the intended incision, which was about two inches; the small wound made by the arrow being in the centre of it. The integuments were now drawn upwards, so that the black line lay upon and parallel with the superior rib; an assistant pressing his hand above, and another below the situation of the intended incision, with a view to keep the integuments firm and steady. The operator having now chosen a fit piece of bamboo, began his incision, and carried it down to the bone, the whole length of the mark, which was done with five or six motions of the hand, aided by considerable pressure: in this part of the operation a shell could not be used, on account of its liability to break. The integuments being now allowed to return to their natural situation, the incision was cautiously continued with a splinter of shell, midway between the two ribs, dividing the intercostal muscles to nearly the same extent as the external wound, to allow of the introduction of a finger and thumb to lay hold of the arrow: during this part of the operation, however, the end of the arrow became perceptible, protruding between the costæ at every expiration: the operator, as soon as possible, secured it with the finger and thumb of his left hand; whilst with his right he proceeded to widen the incision on either side, that he might take a deeper and firmer hold, and secure, if possible, the second row of barbs: to facilitate the operation, he now slipt the noose of a string over the barbs he held be-

tween his finger and thumb, and having secured which, his left hand was no longer in the way of his right; for by drawing the string as far as prudence would allow, he kept it prest upon the superior rib, and thereby preserved the arrow from receding at every inspiration. The incision was now carried through the intercostal muscles and the pleura, sufficiently to allow of the introduction of the finger and thumb of the right hand, with which he endeavoured to disengage as much as possible what might obstruct the barbs; whilst with his left finger and thumb he laid hold of the end of the arrow, and kept gently twisting it, always one way, so as to break down those obstructions which could not be removed with the other hand, taking care, however, not to use so much force as might be supposed liable to break the barbs; and in this way, in the course of two or three minutes, he withdrew the arrow, bringing with it a small portion of the substance of the lungs, which could not be disengaged. During this part of the operation the patient was almost insensible; he was held by those about him, to prevent any mischief arising from his struggles, which at times were violent. The operator now carefully examined the arrow, and being satisfied that every barb (of which there were three rows) was entire, he ordered him to be gently turned on the right side, so that the wound was depending, and to make it more completely so, a quantity of *gnatoo* was placed under him in two situations, viz. under the shoulder, and under the *pelvis*, in such a way that the orifice of the wound was evidently the most depending portion of the thorax. The patient being now perfectly sensible, the operator desired him to make a full inspiration, inquiring whether it gave him much pain; and being answered that he could bear it tolerably well, he desired him to make several full inspirations from time to time, but not so as to fatigue himself, and occasionally to move his body gently: by these means a considerable quantity of blood was discharged. A few hours afterwards the operator introduced between the ribs a portion of banana leaf, smoothly folded several times, and anointed with cocoa-nut oil, as a pledget to keep open the wound. He ordered his patient to be kept perfectly quiet, not to be spoken to, no noise to be made, nor his attention to be attracted in any way: to live chiefly upon vegetable diet, or if he had any kind of meat, fowl in preference to pork, or if pork, it was to be very small in quantity, and without the least fat, with cocoa-nut milk for drink, in any quantity that he felt

disposed to take. The first night he had a great deal of pain, much thirst and little sleep ; the following day he was much easier, a great deal of blood was found to have been discharged, and a fresh pledget was introduced, which was renewed every morning as long as any discharge was apparent. When the discharge of sanguineous fluid ceased, which was in about nine or ten days, the operator introduced his probe, to be sure that the cessation of the discharge was not occasioned by any obstruction : he then contented himself with a more superficial pledget, that the external orifice might not heal too soon ; and the patient was allowed to change his posture occasionally, but not for a long time together. As he grew better a little more meat was allowed him : but the use of cava was interdicted until he got tolerably well. The wound healed in about six weeks, without any sort of dressing or washing ; the patient was confined to his house about two months, and was not perfectly recovered till near a twelvemonth, when he seemed as healthy and as strong as ever, with scarcely any cough having supervened in the meanwhile. This was considered a very dangerous wound, and a very well conducted cure. Mr. Mariner does not know that they are acquainted either with the exact situation or existence of the intercostal arteries.

It often happens that the arrow, not being a barbed one, is withdrawn without any difficulty ; but still the surgeon thinks proper to perform the operation of *cawso*, not by enlarging the wound made by the arrow, but by making another at some little distance from it, in a part which, either from judgment or education, he deems more safe and proper. In all those persons whom Mr. Mariner knew to have undergone the *cawso* it had been performed in nearly the same situation as the one above stated.

We have observed in the before-mentioned case that the wound was not washed, and it may here be noticed, that in all cases of considerable wounds produced by pointed instruments the patient is not allowed to wash himself till he is tolerably well recovered, nor to shave, cut his hair, nor his nails : for all these things they say are liable to produce *gita* (tetanus,) unless the wound be of such a nature, and in such a situation, that it may with safety be first laid completely open, then there is no danger. Mr. Mariner never witnessed a case of tetanus produced by these means ; but he met with many who said they had seen it in persons who had got nearly well of their wounds, but happening to wash themselves too soon,

spasm supervened, and death was the consequence. They notice that wounds in the extremities, particularly in the feet and hands, are liable to produce tetanus: also, in persons already wounded, sudden alarms, or even any sudden noise that calls the attention abruptly, is liable to produce this complaint. They never allow females to be near men thus wounded, lest the mere stimulus of venereal desire should induce this dangerous complaint. As to cutting the hair and nails, they positively assert that the mere sensation of these simple and common operations has not unfrequently been productive of these dreadful consequences. The man whose case we have just mentioned was eight months without being washed, shaved, or having his hair or nails cut.

Giia is a disease very common among the Tonga people; but still more common among the natives of the Fiji islands, who, from their warlike habits, are more frequently in the way of it: they adopt, however, a remedy which the Tonga people have borrowed of them, and consists in the operation of *tocolósi*, or passing a reed first wetted with saliva into the urethra, so as to occasion a considerable irritation, and discharge of blood; and if the general spasm is very violent, they make a seton of this passage, by passing down a double thread, looped over the end of a reed, and when it is felt in the perinæum they cut down upon it, seize hold of the thread, and withdraw the reed, so that the two ends of the thread hang from the orifice of the urethra, and the doubled part from the artificial opening in the perenæum; the thread is occasionally drawn backwards and forwards, which excites very great pain, and abundant discharge of blood. The latter operation Mr. Mariner has seen performed several times; but only twice for tetanus, arising in both instances from wounds in the foot: in these cases the spasms, but particularly the convulsive paroxysms, were exceedingly violent, extending to the whole body, neck, face, trunk, and extremities: but in neither case was the jaw permanently locked, though on every accession it was violently closed for a few seconds. A native of the Fiji islands performed one operation, and Hala A'pi A'pi the other: they both happened at Vavaoo, at different times. In either case the disease came on suddenly, three or four days after the wound was received, which was from an arrow not barbed. The moment the symptoms became evident *tocolósi* was performed. In the short space of two hours one of them was greatly relieved, and the other in about six or eight

hours. The following day the one on whom Hala A'pi A'pi operated was quite well, and afterwards had no other attack; consequently the thread was withdrawn: but the other on the second day was not quite free from spasmodic symptoms, and a paroxysm coming on, the seton was moved frequently, which in two or three hours gave him great relief, and he afterwards had no other attack: it was thought prudent, however, to keep in the seton till the fourth or fifth day, when it was withdrawn. The effect of this operation was a considerable pain and tumefaction of the penis, but which gradually subsided (in about five or six days:) the artificial openings in both cases healed spontaneously, without any difficulty.

These are the only two cases of tetanus in which this operation was performed that Mr. Mariner can speak of with certainty, having been an eye-witness of them. He heard of several others at the Hapai islands, at the island of Tonga, &c. some of which were equally fortunate. From what he has heard and seen of the success of this operation at the Tonga islands, he is disposed to believe that about three or four in ten recover by the aid of it. The Fiji islanders, however, speak of the happy effects of this singular mode of cure with much more confidence than the natives of Tonga; but as they claim the merit of the discovery, they are probably rather too profuse in praise of it.

Tetanus is not the only disease for the cure of which the operation of *tocolósi* is performed: it is adopted also in cases of wounds in the abdomen, upon the mistaken notion that any extravasated blood in the cavity of the abdomen is capable of passing off by the discharge from the urethra. Mr. Mariner saw the operation performed once in this case, and, as the man was considered in a very bad state, and notwithstanding got well, the cure was attributed to this remedy. It is also performed for relief in cases of general languor and inactivity of the system; but, in such instances, they only endeavour to produce irritation by passing the reed without any thread or artificial opening: the present king had it thus performed on him for this purpose; and two days afterwards he said he felt himself quite light, and full of spirits.

The natives of these islands are very subject to enlarged testicles, and for this they sometimes perform the operation of *boca* (castration.) Mr. Mariner's limited observation on this subject does not authorize him to speak with any degree of certainty in

regard to the precise nature of these tumefactions. Their mode of performing this operation is summary enough: a bandage being tied with some degree of firmness round the upper part of the scrotum, so as to steady the diseased mass, at the same time that the scrotum is closely expanded over it, an incision is made with bamboo, just large enough to allow the testicle to pass, which being separated from its cellular connexions, the cord is divided, and thus ends the operation: they neither tie the cord, nor take any pains to stop the bleeding; but, if the testicle be not very large, and the epidydimis not apparently diseased, they perform the operation by dissecting it from that body with the same instrument.—The external wound is kept from closing by a pledget of the banana leaf, which is renewed every day till the discharge has ceased; the scrotum, in the mean time, is supported by a bandage.—A profuse hæmorrhage is mostly the consequence of this operation: it was performed seven times within the sphere of Mr. Mariner's knowledge, during his stay; to three of which he was a witness: not one of the seven died. One of these cases was that of a man who performed the operation on himself: his left testicle was greatly enlarged, being about five or six inches in diameter, and gave him, at times, severe lancinating pains; two or three times he was about to have the operation performed by a native of Fiji, but his courage failed him when he came to the trial. One day when Mr. Mariner was with him, he suddenly determined to perform the operation on himself; and it was not much sooner said than done: he tied on the bandage, opened the scrotum with a very steady hand, in a fit of desperation divided the cord and cellular substance together, and fell senseless on the ground: the hæmorrhage was very profuse. Mr. Mariner called in some persons to his assistance, and he was carried into a house, but did not become sensible for nearly an hour, and was in a very weak state from loss of blood: this affair confined him to the house for two or three months. There was one rare instance of a man, both of whose testes were affected with some species of sarcoma, to a degree almost beyond credit: when he stood up, his feet were necessarily separated to the distance of three quarters of a yard, and the loaded scrotum, or rather the morbid mass, reached to within six inches of the ground: there was no appearance of a penis, the urine being discharged from a small orifice about the middle of the tumor, that is to say, about a foot and a half below the os pubis.—

The man's general health was not bad ; and he could even walk by the help of a stick, without having any sling or support for his burthen : it was specifically lighter than fresh water, and considerably lighter than salt water, so as to produce much inconvenience to him when he bathed. He died at the island of Foa, about two or three months before Mr. Mariner left Vavaoo.

As to fractures, and dislocations of the extremities, it may be said that there is scarcely any native but what understands how to manage at least those that are most likely to happen ; for they are very well acquainted with the general forms of the bones, and articulations of the extremities. They use splints made of a certain part of the cocoa-nut tree : for broken arms they use slings of gnatoo. In fractures of the cranium they allow nature to take her course without interfering, and it is truly astonishing what injuries of this kind they will bear without fatal consequences : there was one man whose skull had been so beaten in, in two or three places, by the blows of a club, that his head had an odd misshapen appearance, and yet this man had very good health, except when he happened to take cava, which produced a temporary insanity.—Fractures of the clavicle and ribs Mr. Mariner never saw there.

The most common surgical operation among them is what they call *tafa*, which is topical blood-letting, and is performed by making, with a shell, incisions in the skin to the extent of about half an inch in various parts of the body, particularly in the lumbar region and extremities, for the relief of pains, lassitude, &c. ; also for inflamed tumours they never fail to promote a flow of blood from the part ; by the same means they open abscesses, and press out the purulent matter : in cases of hard indolent tumours, they either apply ignited *tapa*, or hot bread-fruit repeatedly, so as to blister the part, and ultimately to produce a purulent surface. Ill-conditioned ulcers, particularly in those persons whose constitutions incline to such things, are scarified by shells ; those that seem disposed to heal are allowed to take their course without any application.

In cases of sprains, the affected part is rubbed with a mixture of oil and water, the friction being always continued in one direction, that is to say, from the smaller towards the larger branches of the vessels. Friction, with the dry hand, is also often used in similar and other cases, for the purpose of relieving pain.

In respect to inflammations of the eyes, which sometimes rise to a very great height, attended frequently with a considerable purulent discharge ; they frequently have recourse to scarification by the application of a particular kind of grass, the minute spicula with which it is replete dividing the inflamed vessels ; as it is moved upon the tunica adnata. To assist in reducing ophthalmic inflammations, they also drop into the eye an acid vegetable juice, and sometimes another of a bitter quality ; the first is called *vi*, the latter *bawlo*. The species of ophthalmia to which they are subject, though sometimes lingering, is stated scarcely ever to have produced serious consequences, and is not considered contagious. Mr. Mariner neither saw nor heard of but one man who had lost his sight by disease.

In cases of gunshot wounds, their main object is to lay the wound open, if it can be done with safety in respect of the larger blood-vessels and tendons, not only for the extraction of the ball, if it should still remain, but for the purpose of converting a fistulous into an open wound, that it may thereby heal sooner and better : if they have to cut down near larger vessels, they use bamboo in preference to the shell ; the same near tendons, that there may be less chance of injuring them. They always make incisions nearly in the course of the muscles, or, at least, parallel with the limb.

The amputation of a limb is an operation very seldom performed ; nevertheless it has been done in at least twelve individuals. Mr. Mariner seeing one day a man without an arm, curiosity led him to inquire how it happened, and found that he had been one of the twelve principal cooks of Toogoo Ahoo, the tyrant of Tonga, and had submitted to the amputation of his left arm, under the circumstances related p. 71. The mode in which this operation was performed was similar to that of *tootoonima*,* only that a large heavy axe was used for the purpose. The bleeding was not so profuse as might be imagined, owing, no doubt, to the bluntness of the instrument and violence of the blow. This stump appeared to Mr. Mariner to be a very good one ; the arm was taken off about two inches above the elbow. Ten were stated to have done very well ; of the remaining two, one died of excessive hæmorrhage, and the other of mortification. There was also a man living at the island of Vavaoo who had lost a leg in consequence of

* See page 383.

the bite of a shark, which is not a very uncommon accident; but there was something unusual in this man's particular case: his leg was not bitten off, but the flesh was almost completely torn away from about five inches below the knee down to the foot, leaving the tibia and fibula greatly exposed, and the foot much mangled: he was one of those who chose to perform his own operations; with persevering industry, therefore, he sawed nearly through the two bones with a shell, renewing his tedious and painful task every day till he had nearly accomplished it, and then completed the separation by a sudden blow with a stone! The stump never healed. Mr. Mariner had this account from the man himself and many others.

Téfe, or the operation of circumcision, is thus performed: a narrow slip of wood, of a convenient size, being wrapped round with *gnatoo*, is introduced under the præputium, along the back of which a longitudinal incision is then made to the extent of about half an inch, either with bamboo or shell (the latter is preferred;) this incision is carried through the outer fold, and the beginning of the inner fold, the remainder of the latter being afterwards torn open with the fingers: the end of the penis is then wrapped up in the leaf of a tree called *gnatái*, and is secured with a bandage: the boy is not allowed to bathe for three days: the leaf is renewed once or twice a day. At the Fiji islands this operation is performed by amputating a portion of the præputium, according to the Jewish rite.

The operation of the *ta tattow*, or puncturing the skin, and marking it with certain configurations, though it is not properly surgical, yet we mention it here, as it is very apt to produce enlargements of the inguinal and axillary glands. The instrument used for the purpose of this operation somewhat resembles a small tooth comb: they have several kinds, of different degrees of breadth, from six up to fifty or sixty teeth: they are made of the bone of the wing of the wild duck. Being dipped in a mixture of soot and water, the outline of the *tattów* is first marked off before the operator begins to puncture, which he afterwards does by striking in the points of the instrument with a small stick cut out of a green branch of the cocoa-nut tree: when the skin begins to bleed, which it quickly does, the operator occasionally washes off the blood with cold water, and repeatedly goes over the same places: as this is a very painful process, but a small portion of it

is done at once, giving the patient (who may justly be so called) intervals of three or four days rest, so that it is frequently two months before it is completely finished. The parts tattowed are from within two inches of the knees up to about three inches above the umbilicus: there are certain patterns or forms of the *tattów*, known by distinct names, and the individual may choose which he likes. On their brown skins the tattow has a black appearance, on the skin of an European a fine blue appearance. This operation causes that portion of the skin on which it is performed to remain permanently thicker. During the time that it is performed, but sometimes not for two or three months afterwards, swellings of the inguinal glands take place, and which almost always suppurate: sometimes they are opened with a shell before they point, which is considered the best treatment; at other times they are allowed to take their course. We need not wonder at the absorbents becoming so much affected when we consider the extent of surface which is subjected to this painful operation; even the glans penis and the verge of the anus do not escape. It is considered very unmanly not to be tattowed, so that there is nobody but what submits to it as soon as he is grown up. The women are not subjected to it, though a few of them choose to have some marks on the inside of their fingers. The men would think it very indecent not to be tattowed, because though in battle they wear nothing but the *mahi*, they appear by this means to be dressed, without having the incumbrance of clothing.* It is a curious circumstance, that at the Fiji islands, the men, on the contrary, are not tattowed, but the women are. The operation is managed by their own sex, though by no means to that extent to which it is performed on the Tonga men, contenting themselves chiefly with having it done on the nates in form of a large circular patch, though sometimes in that of a crescent; and most of them have it also done on the labia pudendi, consisting of one line of dots on each side, just within the verge of the external labia.

We cannot with certainty say that the glandular ulcerations above alluded to are always produced by the tattów, though in all likelihood, when it has recently been performed, it is the exciting

* I have seen two instances of the Tonga tattów, in Jeremiah Higgins, and in Thomas Dawson, both of the Port au Prince. The beauty and neatness of the execution far exceeded my expectations. It may best be compared to a pair of blue satin small-clothes very tastefully configured.

cause; but the people are very subject to scrofulous indurations, glandular enlargements, and ulcers: they call the disease *cahi*; the parts affected are the groins, axillæ, and neck; though many other parts of the body are also liable to ulcers, which they call *pálla*. These diseases sometimes run on to such an extent, and assume such appearances, that we believe some travellers have mistaken them for lues venerea. It is certain that some individuals affected with *pa'lla* have been obliged to submit to the loss of a nose, the cartilaginous and softer parts of that organ becoming completely destroyed: it must be also mentioned at the same time, that the natives are subject to gonorrhœal discharges, attended with ardor urinæ. All these circumstances appear very equivocal: but Mr. Mariner has every reason to believe that the venereal disease did not exist under any form, either at the Hapai islands or Vavaoo, during the time that he was there; although, to his certain knowledge, three of the survivors of the Port au Prince's crew had gonorrhœas at the time the ship was taken, one of whom had brought it from England, and the other two had contracted it at the Sandwich islands. Several others of the ship's company had also venereal affections: but they fell in the general massacre on board. In the first place we must observe, in respect to those labouring under the diseases called *cahi* and *pálla*, that the complaints are either not venereal, or that the venereal disease subsides in them, and the constitution cures itself spontaneously. 2dly, That the organs of generation are never affected previously to the more general disease coming on. 3dly, That these diseases are not known to be, or believed to be contracted by sexual intercourse. 4thly, That though these diseases in some constitutions produce fatal consequences, yet very frequently the appetite and strength, and fulness of flesh, remain much the same as if no disease existed, though this happens in *pálla* more than in *cahi*. In respect of the gonorrhœas to which they are subject, they are for the most part very mild in their symptoms, and get well in a few days; besides which, they are not capable of being communicated between the sexes, or at least this is not known or believed to be the case. With regard to the three men of the Port au Prince's crew, they got well without exactly knowing when or how: for the consternation occasioned by the capture of the ship and the destruction of their countrymen, and the alarm and state of anxiety in which they were for at least two or three days, had produced

such a change in the constitution, or at least in the disease, that it had actually got well before they were aware of it. Mr. Mariner inquired among some of the oldest men if they had ever seen or heard of such a disease as syphilis or venereal gonorrhœa (describing the general character of it, and how it was communicated,) and learnt that a woman, a native of one of the Hapai islands, having had connexion with one of the men belonging to a French ship, became on fire, (as they expressed it) and died afterwards in a very bad state: and this was all that he learned respecting what might reasonably be supposed to be true syphilis. *Pálla* frequently gets well spontaneously: but the remedies commonly used are scarification of the ulcered surface, powder of turmeric sprinkled over it, and sometimes a bitter vegetable juice dropped on it.

They have among them another kind of ulcerous disease which they call *tona*, very distinct from the two last described, children being for the most part subject to it; and it is one of those diseases which only occur once during a person's life. The patient is first seized with general languor and debility, attended with loss of appetite: in a few days an eruption appears in different parts of the body, but particularly in the corners of the mouth, axillæ, groins, parts of generation, and anus; the pustules at first are exceedingly small, but at length increase to about half an inch in diameter; fungous excrescences grow out of them, exhibiting a granulated surface, and discharging a viscous fluid, which concretes round the edges. These pustules come also upon the soles of the feet, and increase to a considerable size, giving very great pain: Mr. Mariner is not acquainted with the state of the pulse, &c. The disease generally lasts several months, and sometimes a couple of years. From the symptoms thus far described, there is not much doubt about its resemblance to what is called the *yaws*; the remedies they use for it are a certain bitter juice dropped into the ulcers, and rubbing off the fungous excrescences with cocoa-nut husk dipped in sea-water. They are subject also to a pustulous eruption, chiefly confined to the feet, but which sometimes affects the hands: it usually appears between the toes, and has in its external character a strong resemblance to psora, and itches very much: it appears in the form of small pustules with whitish heads, which when rubbed off, generally discharge a watery fluid: it is supposed to arise from walking in clayey places without the opportunity of washing the feet afterwards: it is not thought to be

contagious : it usually lasts about four or five days. The name they give it is *gnówooa*. They use no remedy.

They are also subject to a disease called *fooa :* but if we describe the symptoms of elephantiasis, we shall have related with tolerable accuracy the history of this disorder. Labillardiere notices the disease, and calls it elephantiasis. They use no remedy for it.

The disease called *momóco*, a sort of Marasmus, usually lasts from four to seven months : in the latter stages it somewhat resembles phthisic. It comes on with occasional chilliness, loss of appetite, lowness of spirits, wasting of the flesh : shortly succeed swellings in the groin and axillæ ; general debility, paleness of the lips. As the disease advances the patient stoops very much ; experiences pain in the chest, and across the shoulders ; sometimes, but not often, a cough, and expectoration now supervene, the debility and emaciation become extreme, and death relieves the patient from his sufferings : these are all the symptoms which Mr. Mariner can speak of with certainty. They use no physical remedies.

Féke-fcke appears to be a sort of mild irregular intermittent : the paroxysm usually lasts from two to eight hours, and consists of a cold and a hot stage ; but is seldom succeeded by perspiration.— The returns of the paroxysm are very uncertain ; sometimes two, at other times three, four, five or more days intervene. The patient is sometimes perfectly well for a month, and then his disorder returns.

In regard to diseases properly belonging to females, Mr. Mariner has very little to communicate. The women are in general tolerably healthy : during the catamenia, they anoint themselves all over with a mixture of oil and turmeric, to avoid catching cold; and they do the same after laying-in, on which occasions women always assist, to the perfect exclusion of the other sex : respecting the circumstances of parturition, and the separation of the child, these things are kept a profound secret from the men.* The men

* Difficult parturition, as may be supposed, is very rare. Jeremiah Higgins informs me, that he once saw a woman, who rendered wild, and as it were frantic with her sufferings, ran out of the house, her attendants not being able to restrain her, and wandered about the plantation, sometimes stooping down —at other times running as if to escape from the perils that threatened her : her attendants did not attempt to render her any personal assistance ; they

also occasionally use this mixture of turmeric and oil in time of war, when the weather is wet, to prevent them from feeling chilly, for at that time they have scarcely any dress : Mr. Mariner on similar occasions has anointed himself all over with it, and found it to have the desired effect.

merely prayed aloud to the gods to send her a speedy and safe delivery ; and when she was worn out with fatigue, they carried her into the house. She was three days in labour.

CHAPTER XXII.

General observations on the principal arts and manufactures—Canoe-building—Inlaying with ivory—Preparing graves—Constructing stone vaults—Net making—Fishing—House-building—Striking the tattow—Carving the handles of clubs—Shaving with shells—Cooking food—Enumeration of the principal made dishes—Making ropes ; bows and arrows ; clubs and spears—Manufacture of gnatoo, and mode of printing it—Making mats, baskets, combs, thread, &c.

THE next subject in order is the state of the arts and manufactures. We have already spoken as far as respectability is concerned, of those which constitute distinct professions, being for the most part hereditary,* and are all exercised by men : there are several other arts, however, some of which are practised by men, others by women, but which are not considered professional, as they do not constitute the business of a person's life ; and the term *toofoonga*, (artizan,) is consequently not applied to those who perform them : among these are principally the art of performing surgical operations ; erecting fortifications ; making ropes, bows and arrows, clubs and spears, which are practised by men, whilst the manufacture of gnatoo, mats, baskets, thread, combs, &c., constitute the occasional employment of the women, even of those of rank. We shall give an account of each of the principal arts, beginning with those that are strictly professional.

Fo VACA, canoe-building. As it would be impossible to give an intelligible and accurate description of this ingenious and useful art, without referring to well-executed plates, and as this has been already so ably done in Cook's and d'Entrecasteaux's voyages, we presume it would be but an unnecessary intrusion upon the attention of the reader to attempt entering into such a description. It may here be noticed, however, that the Tonga people have obtained a considerable share of information in the art of building and rigging canoes, from the natives of the Fiji islands. It has

* See pages 321—323.

already been observed, that, in all probability, the communication between these two nations, at the distance of one hundred and twenty leagues, began on the part of the Tonga people, who being situated to windward, it is very likely that one or more of their canoes were formerly drifted to the Fiji islands by stress of weather; and although they have no tradition of such a circumstance, yet this one consideration tends strongly to corroborate the idea. It is highly probable that neither of them went out on a voyage of discovery, or if such an opinion be admitted, there is little doubt but that the people of Tonga first made the attempt, although the construction and rigging of their canoes were at that time far inferior. The grounds for this opinion are, first, their situation to windward, and secondly, their superior enterprising spirit, in affairs of navigation, which may be said to constitute a feature of their national character. Their superiority in this respect is so great, that no native of Fiji, as far as is known, ever ventured to Tonga but in a canoe manned with Tonga people, nor ever ventured back to his own islands, but under the same guidance and protection. If we look to the voyage of Cow Mooala, related in Chap. 10, we cannot but entertain a very favourable idea of his maritime skill. He sailed from the Fiji islands for those of Tonga, but the state of the weather prevented him making them; then he steered for the Navigator's islands; and the weather being still unfavourable, he was drifted to Fotoona, where his canoe was destroyed, and his cargo of sandal wood taken from him. Notwithstanding these misfortunes, as soon as another large canoe was built, he again ventured to sea, and returned to the Fiji islands to lay in a second cargo.

The Fiji islanders make their canoes principally of a hard firm wood, called *fehi*, which is not liable to become worm-eaten; and as the Tonga islands do not produce this wood, the natives are not able to build canoes so large or so strong as those of their instructors: all their large canoes, therefore, are either purchased or taken by force from the natives of Fiji. The natives of Tonga take the greatest pains with their canoes, polishing them with pumice-stone, and paying every attention that they are not more exposed to the weather than is absolutely necessary. The canoes of the Navigator's islands are similar to those which were formerly in use at Tonga, but the natives of those islands never venture to the latter place but in canoes manned with Tonga people.

Fono le, carving ornaments out of whales teeth, for the neck, and inlaying clubs, &c. with the same material. This art, as far as it regards ornaments for the neck, is of Fiji origin; but inlaying clubs, wooden pillows, &c. is their own invention. An account of the ornaments for the neck has already been given, page 194. They inlay their clubs with extraordinary neatness, considering the rude tool they employ, which is generally a *togi* (or small adze,) made out of an European chisel, a piece of an old saw, or even a flattened nail, to which a handle is affixed. They only ornament those clubs which are considered good on account of their form, or the quality of the wood, or those which have done much execution: to the latter it used to be the custom to give a proper name. Those that make these ornaments are chiefly canoe-builders.

Toofoonga ta'boo, superintendants of funeral rites: these, as the name indicates, have the regulation of every thing regarding burials of principal chiefs: they are generally matabooles, and are always consulted respecting the preparations and forms of ceremony necessary on such occasions, and which are handed down by them from father to son.

Toofoonga ta ma'cca, or makers of stone vaults for the burial of chiefs. The general form of these vaults has been already described, page 110. The stones used for this purpose are about a foot in thickness, and are cut of the requisite dimensions, out of the stratum found on the beaches of some of the islands.

Jia cobe'nga, net-making. This art is performed exactly in the same way as with us: the thread is made of the inner bark of a tree, which they call *olongá*: large nets, however, are made of plait, formed from the husk of the cocoa-nut.

Toofoonga toty'ica, fishermen. All those who follow this profession are sailors: their mode of catching fish is chiefly with the net, though they sometimes make use of the line and hook.

Langa falle, house-building. Every man knows how to build a house, but those whose business it is have chiefly to erect large houses on *maláis*, consecrated houses, and dwellings for chiefs. The general form of their houses is oblong, rather approaching to an oval, the two ends being closed, and the front and back open; the sloping thatched roof descending to within about four feet of the ground, which is generally supported by four posts; the larger houses by six, or sometimes more. The chief art in building a

house consists in fastening the beams, &c. strongly, with plait of different colours, made of the husk of the cocoa-nut, in such a way as to look very ornamental; the colours, which are black, red, and yellow, being tastefully disposed. The thatch of the superior houses is made of the dried leaves of the sugar-cane, and which will last seven or eight years without requiring repair. The thatch of the common houses is made of matting formed of the leaves of the cocoa-nut tree, and which lasts about two or three years; but being much easier to make than the other, it is more frequently used. The flooring is thus made: the ground, being raised about a foot, is beaten down hard, and covered with leaves of the cocoa-nut tree, dried grass, or leaves of the ifi tree: over this is laid a bleached matting, made of the young leaves of the cocoa-nut tree. The house consists, as it were, but of one apartment, but which is subdivided occasionally by screens about six or eight feet high. In case of rain, or at night, if the weather is cool, they let down a sort of blind, which is attached to the eaves of the open sides of the house: these blinds are made of long mats, about six inches in width, one above another, and rather overlapping, and are so contrived as to draw up by means of strings, like our Venetian blinds, and are then concealed just within the eaves. The common houses have not these blinds, but, in place of them, a few mats hung up as occasion may require.

Ta tattów, striking the tattow. This operation has already been described in the last chapter, and nothing farther is here to be said, except that Tooitonga is never tattowed at the Tonga islands; for it is not considered respectful to put so high a chief to so much pain, and if, therefore, he wishes to undergo this operation, he must visit Hamoa, (the Navigator's islands,) for that purpose.

Tongi aców, club carving or engraving. Formerly the whole of the clubs used to be engraved, but now this ornamental work is confined to the handle: it is executed with a great deal of neatness. A shark's tooth used to be the instrument, but now they make a sort of graver out of a nail flattened, sharpened, and fixed in a handle. Instances of their neatness in this sort of workmanship may be seen in our museums, and in the engraved representations of other works.

Fy cava, shaving the beard. They have two modes of performing this operation, viz. with the two valves of a certain kind

of shell, which they call *bíbi*, and with pumice-stone: the latter is used by the party himself who requires the operation; the former by those whose profession it is to shave others. The edge of one valve being pressed horizontally against the chin or lip by the left hand, that portion of the beard which appears upon it is rubbed or filed off by the rough back of the other valve. This operation is generally performed once in about eight or ten days. The heads of infants are always kept closely shaved; but this is done with a shark's tooth by the mother.

Fe oomoo, the art of cooking. If refinement in cookery be one proof of the civilization of a people, the natives of the South Seas have something to boast of in this respect; at least the people of the Tonga islands can invite you to partake of at least thirty or forty different kinds of *dishes*, consisting in or prepared from one or more of the following articles, viz. pork, turtle, fowls of different kinds, fish, yams, bread-fruit, plantains, bananas, cocoa-nuts, talo, and cabe, (esculent roots,) and mahóa, a preparation from a root of the same name. We shall give a short account of the principal preparations of food.

Baked pork. The animal is first stunned by a blow with a stick, and then killed by repeated blows on both sides of the neck. It is then rubbed over with the juicy substance of the banana tree, after which it is thrown for a few minutes on the fire, and, when warm, scraped with muscle shells or knives, and then washed. It is next laid on its back, when the cook cuts open the throat, and drawing forth the wind-pipe and gullet, passes a skewer behind them, and ties a string tight round the latter, afterwards to be divided: he then cuts a circular piece from the belly, from four to six inches diameter, and draws forth the entrails,* separating the attachments either by force or by the use of bamboo: the diaphragm is then divided, and the gullet, wind-pipe, contents of the chest, stomach and liver, are all drawn away together along with the bowels: from these the liver is separated to be baked with the hog; the remainder is washed and cooked over hot embers, to be shared out and eaten in the mean while. The whole inside of the hog is now filled up with hot stones, each wrapped

* He has already made a circular incision round the anus, and tied the rectum to secure the contents, lest the interior of the abdomen should get dirty, which they are very careful to avoid, as they do not otherwise wash the inside, which they say would spoil it.

up in bread-fruit leaves, and all the apertures of the body are closed up quickly, also with leaves: it is then laid with the belly downwards, in a hole in the ground, lined with hot stones, a fire having been previously made there for that purpose, but prevented, however, from touching them, by small branches of the bread-fruit tree: a few other branches are now laid across the back of the pig, and plenty of banana leaves strewed or rather heaped over the whole, upon which, again, a mound of earth is raised, so that no steam apparently escapes. The liver is put by the side of the pig, and sometimes yams. By these means, a good sized pig may be very well cooked in half an hour: a large hog is generally about half done in this way, then taken up, cut to pieces, and each piece being wrapped up separately in leaves, is cooked again in like manner. Yams, fowls, bread-fruit, and every thing that is baked, is dressed after this manner; the larger yams being cut into smaller pieces. They perform the process of boiling in earthen pots, of the manufacture of the Fiji islands, or in iron vessels procured from ships, or in banana leaves: they also occasionally roast food upon hot embers. As to their made dishes, the following is a list of the principal.

Vy-hoo ; fish soup, made with a liquid preparation of cocoa-nut and water.

Vy-oófi ; boiled yams mashed up with cocoa-nut and water.

Vy-hópa ; ripe bananas cut in slices, and boiled with cocoa-nut and water.

Vy-chi ; a sort of jelly made of *ma*, and the juice of the *chi* root.

Vy-vi ; a sort of apple grated, mixed with water and strained.

Bobói ; a preparation of *ma* and *chi*, forming a stronger jelly, but similar to *vy-chi*.

Boi ; similar to the above, but not jellied.

Fy'caky' lólo toótoo ; bread-fruit beaten up and cut into small pieces: it is eaten with a preparation of cocoa-nut, and the juice either of the *chi* or sugar-cane: it very much resembles, in appearance and taste, batter pudding, with melted butter and sugar.

Fy'caky' lólo mátta ; same as the above, eaten with the expressed juice of the cocoa-nut.

Loo-lolói ; talo leaves heated or stewed with the expressed juice of the cocoa-nut.

Loo-effenioo ; talo leaves heated with grated cocoa-nut fermented.

Loo álo he booáca ; talo leaves heated with a fat piece of pork, kept till it is *high.*

Loo táhi ; talo leaves heated with a small quantity of sea water.

Ma me ; fermented bread-fruit.

Ma hópa ; fermented bananas.

Ma nátoo ; fermented bananas well kneaded and baked.

Ma lolói ; fermented bananas stewed with expressed juice of the cocoa-nut.

Lolói fekke ; dried cat-fish, stewed with the expressed juice of the cocoa-nut.

Loloi ; a baked pudding made of *mahoá* root and the expressed juice of the cocoa-nut.

Tawgoótoo ; a baked cake made of *mahoá* root, small pieces of cocoa-nut, and the expressed juice of the nut.

Fucca-líli ; the powder of *mahoá* root sprinkled into boiling water till the whole becomes a semi-jellied mass.

Ve-hálo ; a preparation of the substance of young cocoa-nuts, with their milk stewed together.

Awty' ; the inside of young coca-nuts and the juice of the *chi* root mixed with the milk.

Thus far with those arts that are strictly professional, and are practised by men ; there are some others not professional, which are also exercised by men, viz. surgical operations, erecting fortifications, rope-making, and making bows and arrows, clubs and spears : the first has been treated of in Chap. 21, and for the second, see page 82.

Rope-making. There are two kinds of rope, one made of the husk of the cocoa-nut, which is the superior sort, and the other of the inner bark of the *fow.* Although these ropes are made entirely by hand, yet even those of considerable circumference are laid with the greatest regularity : they are very elastic, and the strength of them is universally known. The husk of the cocoa-nut is first made into plait, which is then twisted into strands, and of these the rope is made. The bark of the *fow* is not first made into plait, but at once into strands.

Bows and arrows. The bows are generally made of the wood of the mangrove, though some few of the casuarina wood : the string is made of the inner bark of a tree they call *olongá*, and is exceedingly strong. The arrows are made of reed, headed with casuarina wood : some of these heads have three or four rows of

barbs, and, to make them more formidable, are tipped with the bone of the sting ray.*

Clubs and spears. Though the making of these be not a distinct profession, yet they are most commonly manufactured by the *toofoonga fo vaca*, as being expert in the use of the *togi*. Their clubs are of various shapes ; but specimens of them, as well as of their spears, may be seen in our museums.

The next arts to be spoken of are those practised by females, not so much as a task or labour, for women of rank often employ themselves this way, but as being their proper occupation. The most important of these is the

Fabrication of gnatoo. This substance is somewhat similar to cotton, but not woven, being rather of the texture of paper : it is prepared from the inner bark of the Chinese paper mulberry tree, and is used for dress and other purposes.

A circular incision being made round the tree near the root, with a shell deep enough to penetrate the bark, the tree is broken off at that part, which its slenderness readily admits of : when a number of them are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together, without danger of leaving any of the fibres behind. The bark is then soaked in water for a day and night, and scraped carefully with shells for the purpose of removing the outer bark, or epidermis, which is thrown away.—The inner bark is then rolled up lengthwise, and soaked in water for another day ; it now swells, becomes tougher, and more capable of being beaten out into a firm texture : being thus far prepared, the operation of *tootoo*, or beating, commences. This part of the work is performed by means of a mallet a foot long, and two inches thick, in the form of a parallelopipedon, two opposites sides being grooved longitudinally, to the depth and breadth of about a line, with intervals of a quarter of an inch. The bark, which is from two to five feet long, and one to three inches broad, is then laid upon a beam of wood about six feet long, and nine inches in breadth and thickness, which is supported about an inch from the ground by pieces of wood at each end, so as to allow of a certain degree of vibration. Two or three women generally sit at the same beam ; each places her bark transversely upon the beam im-

* See page 183.

mediately before her, and while she beats with her right hand, with her left she moves it slowly to and fro, so that every part becomes beaten alike ; the grooved side of the mallet is chiefly used first, and the smooth side afterwards. They generally beat alternately : early in the morning, when the air is calm and still, the beating of gnatoo at all the plantations about has a very pleasing effect ; some sounds being near at hand, and others almost lost by the distance, some a little more acute, others more grave, and all with remarkable regularity, produce a musical variety that is very agreeable, and not a little heightened by the singing of the birds, and the cheerful influence of the scene. When one hand is fatigued, the mallet is dexterously transferred to the other, without occasioning the smallest sensible delay. In the course of about half an hour it is brought to a sufficient degree of thinness, being so much spread laterally as to be now nearly square when unfolded ; for it must be observed, that they double it several times during the process, by which means it spreads more equally, and is prevented from breaking. The bark thus far prepared is called *fetagi*, and is mostly put aside till they have a sufficient quantity to enable them to go on at a future time with the second part of the operation, which is called *cocanga*, or printing with *coca*. When this is to be done, a number employ themselves in gathering the berries of the *toe*, the pulp of which serves for paste ; but the mucilaginous substance of the *mahoá* root is sometimes substituted for it : at the same time others are busy scraping off the soft bark of the *coca* tree and the *tooi-tooi* tree, either of which when wrung out, without water, yields a reddish brown juice, to be used as a dye. The *cobéchi*, or stamp is formed of the dried leaves of the *pa'oongo* sewed together so as to be of a sufficient size, and afterwards embroidered, according to various devices, with the wiry fibre of the cocoa-nut husk ;* they are generally about two feet long, and a foot and a half broad : they are tied on to the convex side of half cylinders of wood, usually about six or eight feet long, to admit two or three similar operations to go on at the same time. The stamp being thus fixed, with the embroidered side uppermost, a piece of the prepared bark† is laid on it, and smeared over with

* Making these *cobechis* is another employment of the women, and mostly women of rank.

† The edges of the beaten bark, which is generally hard, knotty, and ragged, are cut off straight.

a folded piece of *gnatoo* dipped in one of the reddish brown liquids before mentioned, so that the whole surface of the prepared bark becomes stained, but particularly those parts raised by the design in the stamp: another piece of *gnatoo* is now laid on it, but not quite so broad, which adheres by virtue of the mucilaginous quality in the dye, and this, in like manner, is smeared over; then a third in the same way; and the substance is now three layers in thickness: others are then added to increase it in length and breadth, by pasting the edges of these over the first, but not so as there shall be in any place more than three folds, which is easily managed, as the margin of one layer falls short of the margin of the one under it. During the whole process each layer is stamped separately, so that the pattern may be said to exist in the very substance of the *gnatoo*; and when one portion is thus printed to the size of the *cobechi*, the material being moved farther on, the next portion, either in length or breadth, becomes stamped, the pattern beginning close to where the other ended. Thus they go on printing and enlarging it to about six feet in breadth, and generally about forty or fifty yards in length. It is then carefully folded up and baked under ground, which causes the dye to become somewhat darker, and more firmly fixed in the fibre; besides which, it deprives it of a peculiar smoky smell which belongs to the *coca*.—When it has been thus exposed to heat for a few hours, it is spread out on a grass plat, or on the sand of the sea-shore, and the finishing operation of *toogi hea* commences, or staining it in certain places with the juice of the *hea*, which constitutes a brilliant red varnish; this is done in straight lines along those places where the edges of the printed portions join each other, and serves to conceal the little irregularities there; also in sundry other places, in the form of round spots about an inch and a quarter in diameter: after this the *gnatoo* is exposed one night to the dew, and the next day being dried in the sun, it is packed up in bales to be used when required. When *gnatoo* is not printed or stained, it is called *tapa*.

They make also an inferior kind of *gnatoo* of the bark of young bread-fruit trees, which, however, is coarse, and seldom worn, but is chiefly used for various purposes at funerals.

The whole of these operations are performed by women: the embroidering of the *cobechis*, or stamps, is always done by women of rank.

In respect to mat and basket-making, they have mats of various kinds, made of strips of leaves or bark selected, dried, and otherwise prepared; all of which, except one or two of a coarser kind, are fabricated by women. The following are the names and qualities of them.

Gnafi gnafi, mats to wear, of a finer quality, made of the leaves of the *fa* or *paoongo*, that have been transplanted, in order to give them a finer and softer texture.

Gie, stronger mats made of the bark of the *fow* or *olongá*, worn chiefly by people in canoes to keep out the wet, as the water does not damage them: they appear as if they were made of horse-hair. Labillardiere mentions that he saw a woman of rank with a sort of mat made of the white hair of a horse's tail. He supposed that it must have been procured from some horses that Cook had left there.

Fa'lla, mats to sleep on, made of the leaves of the *paoongo*. These are double, and are of various sizes, from six feet by three, to seventy or eighty feet by six; to lie along the whole length of the house.

La, mats for sails, made of the leaves of the *fa;* they are very strong and light.

Tacapow, mats for flooring houses, made of the young leaves of the cocoa-nut tree.

Tattów, a sort of matting, plaited in a very ornamental way, made of young cocoa-nut leaves: they are used to screen the sides of houses from the weather.

Cato, baskets: these are of various constructions; sometimes of a sort of matting made with the leaves of the *fa*, *paoongo*, *lo acow*, &c. at other times of the fibrous root of the cocoa-nut tree interwoven with plait made of the husk of the nut, and have rather the appearance of wicker-work: the latter are sometimes variously stained and ornamented with beads or shells worked in. The larger and coarser baskets are generally made by men, to hold axes and other tools in: also the baskets used to hold victuals, made of the leaves of the cocoa-nut tree, are generally made by men.

Bawla', mats for thatching houses, are either made by men or women, but more frequently by the former.

Most of these mats, baskets, &c. are made by women of some rank as an amusing as well as profitable occupation, exchanging

them afterwards for other things.* Making of combs, the teeth of which consist of the mid-rib of the cocoa-nut leaf, is also an employment of women of rank. Making thread is an occupation of females of the lower order; it is performed by twisting the separate parts of the thread, in the act of rolling them with the palm of the hand along the thigh, and by a return of the hand, twisting them together the contrary way. The material of the thread is the prepared bark of the *olonga'*. Needles are generally made by carpenters out of human thigh bones, which are procured from their enemies slain in battle: the only use they have for them is to make sails.

* See page 325.

CHAPTER XXIII.

General habits of chiefs, matabooles, mooas, women and children—Quotation from Cook's Voyages, affording a very correct view of their public festivals and rejoicings in honour of illustrious visitors, and describing very accurately their boxing and wrestling matches, and sundry dances: the whole including a point of time when Captain Cook and his companions were to have been assassinated by the natives—An account of their different dances and songs—Specimen of their songs in rhyme—Specimens of their music—An account of their various sports and games—The pastimes of a day, with an account of an extraordinary character.

UNDER the head of religion, we have given a cursory view of the general habits of Tooitonga, Veachí, and the priests: we shall now set forth, in a similar manner, those of the rest of society, as they regard chiefs, matabooles, mooas, tooas, women and children.

Respecting the general habits of chiefs, matabooles, and mooas; the higher chiefs seldom if ever associate freely together, unless at the morning cava parties, and those meetings are to be considered, in a great measure, as visits of custom and form. The matabooles and mooas freely associate with the chiefs to whom they belong; they are their necessary attendants at cava parties, &c. and form the bulk of their fighting men and followers: they not only associate freely with one another, but also with the followers of other high chiefs, and even with those high chiefs themselves, without any reserve, excepting the requisite ceremonies of respect which occasion may require.

Every high or governing chief has his *cow nofo* (those who settle or dwell with him,) or, as they are sometimes called, *cow-mea* (adherents,) who consist of inferior chiefs and matabooles: each of these inferior chiefs has his *cow-tangata*, or body of fighting men, consisting chiefly of mooas: the matabooles have no *cow-tangata*. The retinue, or *cow-nofo*, of a great chief, therefore, consists of inferior chiefs (with their *cow-tangatas*) and matabooles; and the retinue or *cow-tangata* of an inferior chief consists of mooas, and perhaps, also, a few tooas, who have been found brave fellows. A great number of these *cow-nofo*, perhaps about eighty or ninety,

actually dwell in and near the superior chief's fencing (each fencing having many houses,) whilst there are many others who sleep and pass a great portion of their time at their own plantations; for not only inferior chiefs, but also matabooles and mooas, have plantations of their own: the matabooles, however, excepting, perhaps, two or three inspectors of the chief's plantations, dwell always in or near his fencing, as their presence is so often required by him for the regulation of different matters: with respect to the inferior chiefs, they generally live at their plantations; but the greater part, or, at least, about half of the mooas, dwell in the neighbourhood of the great chief to whom they belong.

We shall now explain how these different individuals come to attach themselves to a particular chief. We will suppose that the present king or any other great chief has a son six or seven years of age, his playmates are the sons of the inferior chiefs, matabooles, and mooas of his father's establishment, who freely associate with him, accompany him upon excursions, and imitate, in many respects, the habits of their parents: he does not, however, designedly play the chief, and conduct himself with arrogance towards them; they know his superior rank without being reminded of it; and although they wrestle and box, and play all manner of games with him, they never fail before they eat to perform the ceremony of *móe-móe*, to take off the *taboo* which his superior rank has imposed upon his inferior associates: in some of his country excursions, he perhaps meets with two or three of the sons of *tooas*, who by their strength and agility in wrestling, or bravery in boxing, or some other ostensible quality, recommend themselves to his notice, and therefore become also his companions. Thus they grow up in years together, and as the young chief approaches towards manhood, he does not exact, but he receives, with more or less affability, the respect and attention which his inferior associates readily pay him, and who now may be termed his *cow-tangata*, that is, associates, supporters, and defenders of his cause. He has not yet, however, any matabooles in his train, for all these are in the immediate service of the old chief, and the son of a mataboole cannot be a mataboole till his father is dead, and then he would not perform the functions of a mataboole, unless he were grown to man's estate, and even then he would not be in the service of the younger chief, but of the elder. By and by the old chief dies, and the young one succeeds to his authority, and all the matabooles of his

father become *his* matabooles, and the inferior chiefs and mooas also enter his service in addition to those he had before; and though several of them upon this change may choose to retire to their plantations, they are, nevertheless, in his service whenever he may call upon them. In this order of things it happens, generally, that young superior chiefs have, for the most part, old matabooles, and, as they grow older, they begin to have younger matabooles, who succeed their deceased fathers.

In respect to the *tooas*, they may be subdivided into three ranks, viz. those few who are warriors, and are part of the *cow-tangata* of chiefs; those who are professed cooks, in the service of chiefs; and those who till the ground. The latter live entirely in the country with their wives and families, and occupy themselves wholly in cultivating the land: their wives and daughters make gnatoo, mats, &c. but never till the ground, nor do any hard work.

The natives of Fiji, Hamoa, and the Sandwich islands, who were resident at Tonga, used to say that it was not a good practice of the people of the latter place to let their women lead such easy lives; the men, they said, had enough to do in matters of war, &c. and the women ought therefore to be made to work hard and till the ground: no, say the Tonga men, it is not *gnale fafine* (consistent with the feminine character) to let them do hard work; women ought only to do what is feminine: who loves a masculine woman? besides, men are stronger, and therefore it is but proper that they should do the hard labour. It seems to be a peculiar trait in the character of the Tonga people, when compared with that of the other natives of the South Seas,* and with savage nations in general, that they do not consign the heaviest cares and burdens of life to the charge of the weaker sex; but, from the most generous motives, take upon themselves all those laborious or disagreeable tasks which they think inconsistent with the weakness and delicacy of the softer sex. Thus the women of Tonga, knowing how little their own sex in other islands are respected by the men, and how much better they themselves are treated by their countrymen, and feeling at the same time, from this and other

* If there is any exception to this in the South Seas, it is with the natives of Otaheite, but there neither men nor women work hard; the natives of the latter place appear altogether a soft effeminate race, strongly addicted to voluptuous habits; whilst in Tonga the men are of a more noble and manly character, and the women considerably more reserved.

causes, a patriotic sentiment, joined to their natural reserve, seldom associate with foreigners. Thus when the Port au Prince arrived at the Sandwich islands, the ship was crowded with women ready to barter their personal favours for any trinkets they could obtain; but how different at Lefooga! where only one woman came on board, and she was one of the lower order, who was in a manner obliged to come by order of a native, to whom she belonged as a prisoner of war, and who had been requested by one of the officers of the ship to send a female on board. Captain Cook, also, strongly notices the reserve and modesty of the females of these islands; and the observations of this accurate narrator will serve to corroborate what we have been stating. We have already noticed the humane character of the Tonga females, and in addition we beg to observe, that their behaviour as daughters, wives, and mothers, is very far from being unworthy of imitation: children, consequently, are taken the utmost care of; they are never neglected either in respect of personal cleanliness or diet: as they grow older, the boys are made to exercise themselves in athletic sports; the girls are made occasionally to attend to the acquirement of suitable arts and manufactures, and of a number of little ornamental accomplishments which tend to render them agreeable companions, and proper objects of esteem: they are taught to plait various pretty and fanciful devices in flowers, &c. which they present to their fathers, brothers, and superior chiefs, denoting respect for those who fill higher circles than themselves. There is still one observation to be made with respect to females, and which is not of small importance, since it tends to prove that the women are by no means slaves to the men; it is, that the female chiefs are allowed to imitate the authority of the men, by having their *cow-fafi'ne*, as the male chiefs have their *cow-tangata:* their *cow-fafi'ne* consists of the wives and daughters of inferior chiefs and matabooles, and it may be easily conceived that such an association tends to support their rank and independence.

The subject we are now treating of naturally leads us to speak of the more domestic habits and manners of the people: but these may be considered in two points of view; first, on the grand and extensive scale, such as they are presented to foreigners, by way of shewing themselves off to the best advantage; and secondly, in their more familiar, true, and unreserved state. With respect to the first, it would be difficult to give a more correct and descrip-

tive account than has already been given in Cook's Voyages, written principally by Mr. Anderson, and which we shall beg leave to quote, first, out of respect to its accuracy, and secondly, because it involves a most interesting point of time, that in which the natives had come to the resolution of assassinating Captain Cook and his companions, as mentioned in page 305. Those places which require explanation we shall elucidate by notes. The date of the following circumstances is the 18th of May, 1777.

"Next morning early, Feenow and Omai, who scarcely ever quitted the chief, and now slept on shore, came on board. The object of their visit was to require my presence upon the island.—After some time, I accompanied them; and upon landing was conducted to the same place where I had been seated the day before, and where I saw a large concourse of people already assembled. I guessed that something more than ordinary was in agitation, but could not tell what, nor could Omai inform me.

"I had not been long seated before near a hundred of the natives appeared in sight, and advanced laden with yams, bread-fruit, plantains, cocoa-nuts, and sugar-canes. They deposited their burdens in two heaps or piles, upon our left, being the side they came from. Soon after arrived a number of others from the right, bearing the same kind of articles, which were collected into two piles on that side. To these were tied two pigs and six fowls, and to those upon the left six pigs and two turtles. Earoupa seated himself before the several articles upon the left, and another chief before those upon the right, they being, as I judged, the two chiefs who had collected them by order of Feenow, who seemed to be as implicitly obeyed here as he had been at Anamooka: and in consequence of his commanding superiority over the chiefs of Hapaee, had laid this tax upon them for the present occasion.

"As soon as this munificent collection of provisions was laid down in order, and disposed to the best advantage, the bearers of it joined the multitude, who formed a large circle round the whole. Presently after, a number of men entered this circle or area before us, armed with clubs made of the green branches of the cocoa-nut tree. These paraded about for a few minutes and then retired; the one half to one side and the other half to the other side, seating themselves before the spectators. Soon after, they successively entered the lists, and entertained us with single combats. One champion rising up and stepping forward from one side, challeng-

ed those of the other side, by expressive gestures more than by words, to send one of their body to oppose him. If the challenge was accepted, which was generally the case, the two combatants put themselves in proper attitudes, and then began the engagement, which continued till one or other owned himself conquered, or till their weapons were broken. As soon as each combat was over, the victor squatted himself down facing the chief, then rose up and retired. At the same time, some old men who seemed to sit as judges, gave their plaudit in a few words; and the multitude, especially those on the side to which the victor belonged, celebrated the glory which he had acquired, in two or three huzzas.

"This entertainment was now and then suspended for a few minutes. During these intervals there were both wrestling and boxing matches. The first were performed in the same manner as at Otaheite, and the second differed very little from the method practised in England. But what struck us with most surprise was, to see a couple of lusty wenches step forth and begin boxing without the least ceremony, and with as much art as the men. This contest, however, did not last above half a minute, before one of them gave it up. The conquering heroine received the same applause from the spectators which they bestowed upon the successful combatants of the other sex. We expressed some dislike at this part of the entertainment, which, however, did not prevent two other females from entering the lists. They seemed to be girls of spirit, and would certainly have given each other a good drubbing, if two old women had not interposed to part them.* All these combats were exhibited in the midst of, at least, three thousand people, and were conducted with the greatest good humour on all sides; though some of the champions, women as well as men, received blows which doubtless they must have felt for some time after.

"As soon as these diversions were ended, the chiefs told me that the heaps of provisions on our right hand were a present to Omai, and that those on our left hand, being about two thirds of the whole quantity, were given to me. He added, that I might take them on board whenever it was convenient, but that there would be no occasion to set any of our people as guards over them, as I might be assured that not a single cocoa-nut would be taken

* The women are always soon parted.

away by the natives. So it proved, for I left every thing behind and returned to the ship to dinner, carrying the chief with me, and when the provisions were removed on board in the afternoon, not a single article was missing. There was as much as loaded four boats, and I could not but be struck with the munificence of Feenow, for this present far exceeded any I had ever received from any of the sovereigns of the various islands I had visited in the Pacific Ocean. I lost no time in convincing my friend that I was not insensible of his liberality; for before he quitted my ship I bestowed upon him such of our commodities as I guessed were most valuable in his estimation. And the return I made was so much to his satisfaction, that as soon as he got on shore he left me still indebted to him, by sending me a fresh present, consisting of two large hogs, a considerable quantity of cloth, and some yams."

Here follows an *imperfect* account of the dance called *méë too búggi*, but which we shall now omit, and quote a fuller description of it afterwards. Other circumstances not necessary here to enumerate are also omitted. After describing an exhibition of fire works, the account goes on thus:

"Our water and sky rockets, in particular, pleased and astonished them beyond all conception; and the scale was now turned in our favour. This, however, seemed only to furnish them with an additional motive to proceed to fresh exertions of their very singular dexterity, and our fire-works were no sooner ended than a succession of dances which Feenow got ready for our entertainment began. As a prelude to them, a band of music, or chorus of eighteen men, seated themselves before us, in the centre of the circle composed by the numerous spectators, the area of which was to be the scene of the exhibitions. Four or five of this band had pieces of large bamboo, from three to five or six feet long, each managed by one man, who held it nearly in a vertical position, the upper end open, but the other end closed by one of the joints. With this close end the performers kept constantly striking the ground, though slowly, thus producing different notes according to the different lengths of the instruments, but all of them of the hollow or bass sort; to counteract which a person kept striking quickly, and with two sticks, a piece of the same substance, split and laid along the ground, and by that means furnishing a tone as acute as those produced by the others were grave. The rest of the band, as well as those who performed upon the bam-

boos, sung a slow and soft air, which so much tempered the harsher notes of the above instruments, that no by-stander, however accustomed to hear the most perfect and varied modulations of sweet sounds, could avoid confessing the vast power and pleasing effect of this harmony.

"The concert having continued about a quarter of an hour, twenty women entered the circle. Most of them had upon their heads garlands of the crimson flowers of the China rose, or others; and many of them had ornamented their persons with leaves of trees, cut with a deal of nicety about the edges. They made a circle round the chorus, turning their faces toward it, and began by singing a soft air, to which responses were made by the chorus in the same tone, and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands toward their faces, and in other directions, at the same time making constantly a step forward, and then back again with one foot, while the other was fixed. They then turned their faces to the assembly, sung some time, and retreated slowly in a body to that part of the circle which was opposite the hut where the principal spectators sat. After this, one of them advanced from each side, meeting and passing each other in the front, and continuing their progress round till they came to the rest: on which two advanced from each side, two of whom passed each other and returned as the former; but the other two remained, and to these came one from each side by intervals, till the whole number had again formed a circle about the chorus.

"Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, and snapped their fingers, repeating some words in conjunction with the chorus. Toward the end as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigor and dexterity: and some of their motions, perhaps, would with us be reckoned rather indecent. Though this part of the performance, most probably, was not meant to convey any wanton ideas: but merely to display the astonishing variety of their movements.*

"To this grand female ballet succeeded one performed by fifteen men. Some of them were old: but their age seemed to have al-

* Our accurate observer is perfectly correct.

tered little of their agility or ardor for the dance. They were disposed in a sort of circle, divided at the front, with their faces not turned out toward the assembly, nor inward to the chorus; but one half of the circle faced forward as they had advanced, and the other half in a contrary direction. They sometimes sung slowly in concert with the chorus; and while thus employed they also made several very fine motions with their hands, but different from those made by the women; at the same time inclining the body to either side alternately, by raising one leg which was stretched outward, and resting on the other; the arm of the same side being also stretched fully upward. At other times they recited sentences in a musical tone, which were answered by the chorus; and at intervals increased the measure of the dance, by clapping the hands, and quickening the motions of the feet, which, however, were never varied. At the end the rapidity of the music and of the dancing increased so much, that it was scarcely possible to distinguish the different movements; though one might suppose the actors were now almost tired, as their performance had lasted near half an hour.

"After a considerable interval, another act, as we may call it, began. Twelve men now advanced, who placed themselves in double rows, fronting each other, but on opposite sides of the circle; and on one side a man was stationed, who, as if he had been a prompter, repeated several sentences, to which the twelve new performers and the chorus replied. They then sung slowly, and afterwards danced and sung more quickly for about a quarter of an hour, after the manner of the dancers whom they had succeeded.

"After this, we had a dance composed of the men who attended or had followed Feenow. They formed a double circle (i. e. one within another,) of twenty-four each, round the chorus, and began a gentle soothing song, with corresponding motions of the hands and head. This lasted a considerable time, and then changed to a much quicker measure, during which they repeated sentences either in conjunction with the chorus, or in answer to some spoken by that band. They then retreated to the back part of the circle as the women had done, and again advanced on each side in a triple row, till they formed a semicircle, which was done very slowly, by inclining the body on one leg, and advancing the other a little way as they put it down. They accompanied this with such a soft air as they had sung at the beginning, but soon changed

it to repeat sentences in a harsher tone, at the same time quickening the dance very much, till they finished with a general shout and clap of the hands. The same was repeated several times; but at last they formed a double circle as at the beginning, danced and repeated very quickly, and finally closed with several very dexterous transpositions of the two circles.

"The entertainments of this memorable night concluded with a dance, in which the principal people present exhibited. It resembled the immediately preceding one in some respects, having the same number of performers, who began nearly in the same way: but their ending at each interval was different; for they increased their motions to a prodigious quickness, shaking their heads from shoulder to shoulder, with such force, that a spectator unaccustomed to the sight would suppose that they ran a risk of dislocating their necks. This was attended with a smart clapping of the hands, and a kind of savage holla! or shriek, not unlike what is sometimes practised in the comic dances in our European theatres. They formed the triple semicircle as the preceding dancers had done, and a person who advanced at the head on one side of the semicircle began, by repeating something in a truly musical recitative, which was delivered with an air so graceful, as might put to the blush our most applauded performers. He was answered in the same manner by the person at the head of the opposite party. This being repeated several times, the whole body on one side joined in the responses to the whole corresponding body on the opposite side, as the semicircle advanced to the front; and they finished by singing and dancing, as they had begun.

"These two last dances were performed with so much spirit, and so great exactness, that they met with universal approbation. The native spectators, who, no doubt, were perfect judges whether the several performances were properly executed, could not withhold their applauses at some particular parts; and even a stranger who never saw the diversion before felt similar satisfaction at the same instant. For though, through the whole, the most strict concert was observed, some of the gestures were so expressive, that it might be said they spoke the language that accompanied them, if we allow that there is any connexion between motion and sound. At the same time it should be observed, that though the music of the chorus and that of the dancers corresponded, constant practice in these favourite amusements of our friends

seems to have a great share in effecting the exact time they keep in their performances. For we observed that if any of them happened accidently to be interrupted, they never found the smallest difficulty in recovering the proper place of the dance or song: and their perfect discipline was in no instance more remarkable than in the sudden transitions they so dexterously made from the ruder exertions and harsh sounds, to the softest airs and gentlest movements.

"About eleven o'clock (in the morning,) they began to exhibit various dances, which they called *mai*. The music consisted at first of seventy men as a chorus, who sat down, and amidst them were placed three instruments, which we called drums, though very unlike them. They are large cylindrical pieces of wood or trunks of trees, from three to four feet long, some twice as thick as an ordinary sized man, and some smaller, hollowed entirely out, but close at both ends, and open only by a chink about three inches broad, running almost the whole length of the drum: by which opening the rest of the wood is certainly hollowed, though the operation must be difficult. This instrument is called *naffa*; and, with the chink turned towards them, they sit and beat strongly upon it with two cylindrical pieces of hard wood, about a foot long, and as thick as the wrist: by which means they produce a rude, though loud and powerful sound. They vary the strength and rate of their beating at different parts of the dance, and also change their tones, by beating in the middle, or near the end of their drum.

"The first dance* consisted of four ranks of twenty-four men each, holding in their hands, a little thin, light, wooden instrument, above two feet long, and in shape not unlike a small oblong paddle: with these, which are called *pagge*, they make a great many different motions, such as pointing them toward the ground on one side, at the same time inclining their bodies that way, from which they were shifted to the opposite side, in the same manner; then passing them quickly from one hand to the other, and twirling them about very dexterously; with a variety of other manœuvres, all which were accompanied by corresponding attitudes of the body. Their motions were at first slow, but quickened as the drums beat faster; and they recited sentences in a musical tone the whole time, which were answered by the chorus; but at the end of a short space they all joined, and finished with a shout.

* This is the dance called *Mée too buggi*.

"After ceasing about two or three minutes, they began as before, and continued with short intervals above a quarter of an hour, when the rear rank dividing, shifted themselves very slowly round each end, and meeting in the front, formed the first rank: the whole number continuing to recite the sentences as before. The other ranks did the same successively, till that which at first was the front became the rear; and the evolution continued in the same manner till the last rank regained its first situation. They then began a much quicker dance (though slow at first,) and sung for about ten minutes, when the whole body divided into two parts, retreated a little, and then approached, forming a sort of circular figure, which finished the dance; the drums being removed, and the chorus going off the field at the same time.

"The second dance had only two drums, with forty men for a chorus; and the dancers, or rather actors, consisted of two ranks, the foremost having seventeen, and the other fifteen persons.—Feenow was at their head, or in the middle of the front rank, which is the principal place in these cases. They danced and recited sentences, with some very short intervals, for about half an hour, sometimes quickly, sometimes more slowly, but with such a degree of exactness as if all the motions were made by one man, which did them great credit. Near the close, the back rank divided, came round, and took the place of the front, which again resumed its situation, as in the first dance; and when they finished, the drums and chorus, as before, went off.

"Three drums (which at least took two, and sometimes three men to carry them,) were now brought in; and seventy men sat down, as a chorus to the third dance. This consisted of two ranks, of sixteen persons each, with young Toobou at their head, who was richly ornamented with a sort of garment covered with red feathers. These danced, sung, and twirled the *paggi* as before; but in general much quicker, and performed so well, that they had the constant applauses of the spectators. A motion that met with particular approbation was one in which they held the face aside as if ashamed, and the *paggi* before it. The back rank closed before the front one, and that again resumed its place, as in the two former dances; but then they began again, formed a triple row, divided, retreated to each end of the area, and left the greatest part of the ground clear. At this instant two men entered very hastily, and exercised the clubs which they use in battle. They did this

by first twirling them in their hands, and making circular strokes before them with great force and quickness; but so skilfully managed, that, though standing quite close, they never interfered. They shifted their clubs from hand to hand with great dexterity; and, after continuing a little time, kneeled, and made different motions, tossing the clubs up in the air, which they caught as they fell; and then went off as hastily as they entered. Their heads were covered with pieces of white cloth, tied at the crown (almost like a night-cap) with a wreath of foliage round the forehead; but they had only very small pieces of white cloth tied about the waists; probably that they might be cool, and free from every incumbrance or weight.* A person with a spear, dressed like the former, then came in, and in the same hasty manner, looking about eagerly, as if in search of somebody to throw it at. He then ran hastily to one side of the crowd in the front, and put himself in a threatening attitude, as if he meant to strike with his spear at one of them, bending the knee a little, and trembling, as it were, with rage. He continued in this manner only a few seconds, when he moved to the other side, and having stood in the same posture there, for the same short time, retreated from the ground as fast as when he made his appearance. The dancers, who had divided into two parties, kept repeating something slowly; and now advanced, and joined again, ending with universal applause. It should seem that this dance was considered as one of their capital performances, if we might judge from some of the principal people being engaged in it; for one of their drums was beat by Futtafaihe, the brother of Poulaho, another by Feenow, and the third, which did not belong to the chorus, by Mareewagee himself, at the entrance of his hut.†

* This exhibition with the clubs, as well as the following one with a spear, are practices of Hamoa (the Navigator's islands,) at which the natives of that place are said to be very expert; they are occasionally adopted at Tonga by way of interludes, but they do not form an essential part of the above performance: the particular dress which these performers had on was the war dress of the Hamoa islands.

† It must here be noticed that it is a difficult matter to beat these drums properly, consequently it is considered a great accomplishment, and never practised by the lower orders: it must also be observed, that whenever among the dancers there are principal chiefs, as, no doubt, there were on the above occasion, the drums are always beaten by persons of the first consequence.

"It is with regret I mention that we could not understand what was spoken, while we were able to see what was acted in these amusements. This, doubtless, would have afforded us much information as to the genius and customs of these people. It was observable, that though the spectators always approved of the various motions when well made, a great share of the pleasure they received seemed to arise from the sentimental part, or what the performers delivered in their speeches.* However, the mere acting part, independently of the sentences repeated, was well worth our notice: both with respect to the extensive plan in which it was executed, and to the various motions, as well as the exact unity with which they were performed. Neither pencil nor pen can describe the numerous actions and motions, the singularity of which was not greater than was the ease and gracefulness with which they were performed.

"In expectation of this evening show, the circle of natives about our tent being pretty large, they engaged in wrestling and boxing: the first of which exercises they call *fangatooa*, and the second *foohoo*. When any of them chooses to wrestle, he gets up from one side of the ring, and crosses the ground in a sort of measured pace, clapping smartly on the elbow joint of one arm, which is bent, and produces a hollow sound; that is reckoned the challenge. If no person comes out from the opposite side to engage him, he returns in the same manner, and sits down; but sometimes stands clapping in the midst of the ground, to provoke some one to come out. If an opponent appear, they come together with marks of the greatest good nature, generally smiling, and taking time to adjust the piece of cloth which is fastened round the waist. They then lay hold of each other by this girdle, with a hand on each side, and he who succeeds in drawing his antagonist to him immediately tries to lift him upon his breast, and throw him upon his back, and if he be able to turn round with him two or three times

* All the dances where the paddle is used are borrowed from the natives of the islands of Nuha (Cocos island, and Traitor's island,) situated between Vavaoo and Hamoa (the Navigator's islands.) The accompanying songs are in the language of Hamoa, whence the people of Nuha have borrowed them, and both dances and songs have been thus adopted at Tonga; but as very few of the Tonga people understand the Hamoa language, it is presumed that the applause of the people on the above occasion was not excited by the sentiment, but by the music and general performance.

in that position, before he throws him, his dexterity never fails of procuring plaudits from the spectators. If they be more equally matched, they close soon, and endeavour to throw each other by entwining their legs, or lifting each other from the ground; in which struggles they shew a prodigious exertion of strength, every muscle, as it were, being ready to burst with straining.—When one is thrown, he immediately quits the field: but the victor sits down for a few seconds, then gets up, and goes to the side he came from, who proclaim the victory aloud, in a sentence delivered slowly, and in a musical cadence. After sitting a short space, he rises again and challenges, when sometimes several antagonists make their appearance; but he has the privilege of choosing which of them he pleases, to wrestle with; and has likewise the preference of challenging again, if he should throw his adversary, until he himself be vanquished; and then the opposite side sing the song of victory in favour of their champion. It also often happens, that five or six rise from each side, and challenge together: in which case it is common to see three or four couple engaged on the field at once. But it is astonishing to see what temper they preserve in this exercise: for we observed no instances of their leaving the spot with the least displeasure in their countenances. When they find that they are so equally matched as not to be likely to throw each other, they leave off by mutual consent. And if the fall of one is not fair, or if it does not appear very clearly who has had the advantage, both sides sing the victory, and then they engage again; but no person who has been vanquished can engage with his conqueror a second time.*

"The boxers advance sideways, changing the side at every pace, with one arm stretched fully out before, the other behind; and holding a piece of cord in one hand, which they wrap firmly about it when they find an antagonist, or else have done so before they enter. This I imagine they do to prevent a dislocation of the hand or fingers. Their blows are directed chiefly to the head, but sometimes to the sides; and are dealt out with great activity. They shift sides, and box equally well with both hands. But one of their favourite and most dexterous blows is, to turn round on

* Nor with any body else *in wrestling*, but he may box with any one: if he had been beaten in boxing, he could not on the same occasion box again: but he might wrestle.

their heel just as they have struck their antagonist, and to give him another very smart one with the other hand, backward.

"The boxing matches seldom last long; and the parties either leave off together, or one acknowledges his being beat. But they never sing the song of victory in these cases, unless one strikes his adversary to the ground, which shews that, of the two, wrestling is their most approved diversion.* Not only boys engage in both the exercises, but frequently little girls box very obstinately for a short time. In all which cases it doth not appear that they ever consider it as the smallest disgrace to be vanquished; and the person overcome sits down with as much indifference, as if he had never entered the lists. Some of our people ventured to contend with them in both exercises, but were always worsted; except in a few instances, where it appeared that the fear they were in of offending us contributed more to the victory than the superiority of the person they engaged."

Such is the account we read in Cook's Voyages; and the accuracy with which every thing is stated evinces a spirit of observation and facility of description deserving of the highest credit. The last remark which he makes in regard to the contention between the English people and the natives is a tolerably just one. The natives themselves mentioned the circumstance to Mr. Mariner, stating, that they allowed the Papalangies to get the victory sometimes, because they did not like to beat the poor fellows so much. There was probably, at the same time, a little apprehension of offending their visitors; for it is certain, that when a man is engaged singly with a chief much superior to him, he sometimes allows himself to be beaten, or rather yields out of respect to his opponent; and the sign by which he shews his disposition to do so is a sudden toss of the head on one side, upon which his antagonist immediately retires to his seat. There is something admirable in the perfect good humour and forbearance of temper which is always manifested on these occasions, sufficiently so to astonish natives of European countries: for on occasions when there is a general combat, (as related page 144,) even Tooitonga sometimes

* This inference is not correct: the circumstance above alluded to means merely to say, that when a man is knocked down, he may be considered as dead, for it certainly is in the power of the other to kill him if he pleases, and for this reason only he has a right to the song of victory.

gets miserably handled by one of the lowest fellows in the island; but nevertheless he retires from the games without the least inimical spirit, although perhaps with his eyes black, his mouth and nose dreadfully swelled, and, it may happen, with his arm broken; all done by a man over whom he has the power of life and death: for it must be observed, that when there is a general combat, no quarter is given on either side.

In the account given by Cook, there is only mention made of two principal dances, viz. *méë low folla*, and *méë too buggi;* but there are two others of some note, called *héa* and *oóla:* the first is one of the most ancient dances of Tonga, and is practised only by chiefs and superior matabooles; and is a dance very difficult to execute, not only on account of the accompanying gesture, but also of the singing. The chorus is composed of ten or twelve of the chiefs or principal matabooles, in the middle of whom sits one who beats time upon a loose flat piece of hard wood, about three feet long, and an inch and a half square, fastened only at one end upon another similar piece: this is struck by two small sticks, one in each hand, and produces a rattling sound. The difficulty of keeping the time is owing to the extreme velocity with which they beat, particularly towards the latter end. The dancers, who are all men, in the mean while perform their evolutions round the chorus, exhibiting a vast variety of very graceful movements with the arms and head, accompanied by expressions of countenance suitable to the character of the dance, which is that (abstractedly) of a manly and noble spirit, consistent with the mind and habits of a superior person, and therefore it is deemed essential that every chief and mataboole should learn it. As among the ancient Greeks it was thought inconsistent with the character of a gentleman not to know how to strike the lyre, so among the Tonga people it would be considered a mark of great ignorance to be unaccomplished in the graceful, manly, and expressive movements of this dance.

The night dance called *oóla* is a very ancient one in Tonga, though borrowed no doubt originally from the people of the Navigator's island (Hamoa.) This dance was formerly only adopted in the Tonga islands among the lower orders of people; but of late, some Tonga chiefs on a visit to Hamoa were so pleased with the superior gracefulness of the *oóla*, which was danced there, that they afterwards brought it into fashion among the higher classes in Tonga, with many improvements and graceful embellishments

borrowed from the former place: since which, the *oóla* of Tonga is grown quite out of use, even among the lower orders, though it was once danced in Mr. Mariner's time, by order of the present king, on purpose to contrast it with the *oóla* of Hamoa; but it was a very awkward exhibition in comparison with the Hamoa refinements, and probably will never be introduced again. There are no particular figures in this dance different from what have already been described in the other dances; but the arrangement of the movements is very different: the whole dance is considerably more quick throughout, and there are several other motions of the feet and postures of the body. The night dance which Captain Cook saw (the *me'ë low folla*) is perhaps the only one which can be considered of Tonga invention, and is the only one accompanied throughout with Tonga songs: the rest belong to Hamoa and Neuha, and are accompanied chiefly with Hamoa songs; for although the dance called *hea* is considered a very ancient Tonga one, there is not much doubt of its being of Hamoa extraction, and accordingly most of its songs are in that language. The *me'ë too buggi* is a Nuha* dance, but the songs accompanying it are Hamoa. The principal public dances are the four following:

Méë low folla, i. e. a dance with the arms outspread: a night dance: it is also called *bo méë*.

Me'ë too buggi, i. e. a dance standing up with paddles: a day dance.

Hea; sometimes a day dance, but mostly a night dance.

Oola; a night dance.

These public exhibitions of dances naturally lead us to speak of their music and poetry: with regard to their musical instruments, they have already been mentioned, except the *fango-fango*, which is a sort of flute blown by the nose: it is always filled by the right nostril, the left being closed with the thumb of the left hand. There are generally five holes for the fingers, and one underneath for the thumb; though some have six holes for the fingers, and others only four. The sound of them is soft and grave: they are only used as an accompaniment to one species of song called *oóbe*. At all concerts where there is no dancing, the singers sit during the whole time. The following are the different kinds of songs used among them.

* The islands of Nuha lie between Hamoa and Vavaoo, and are known to navigators by the names of Traitor's island, and Cocos island.

Low fólla ; this is only used with the dance so called, and is in the Tonga language.

Láve ; of a similar character with the above sung without dancing, but accompanied with motions of the hands ; also in the Tonga language.

Langi me'ë too buggi ; that which is always used with the dance so called : in the Hamoa language.

He'a ; only used with the dance thus named : sometimes Tonga, but mostly Hamoa.

Híva ; similar to the above, but sung without dancing : they call European singing *hiva*, because probably the *hiva* is very seldom accompanied either with music or clapping of the hands : always in the Tonga language.

Óla ; that kind of singing which is accompanied by the dance so called : to this most of the annexed specimens belong : generally in the Hamoa language.

Fucca Nuha ; or the Nuha fashion of singing : this is never accompanied with dancing, and is always sung in the Tonga language. Most of their songs are descriptive of scenery, but some of these are descriptive of past events, or of places which are out of their reach, such as *Bolotoo* and *Papalangi :* the accounts they give of the latter place are ludicrous enough. The poet describes, among other things, the animals belonging to the country, stating that in the fields there are large pigs with horns, that eat grass, and at the *mooa* there are houses that are pulled along by enormous birds. The women are described to be so covered with dress, that a native of Tonga coming into a house takes a lady for a bundle of *Papalangi gnatoo*, (linen, &c.) and accordingly places it across his shoulder to carry it away, when to his great amazement the bundle jumps down and runs off. One of these songs describes the principal events that happened during Captain Cook's visit, and which, excepting a little exaggeration, is tolerably correct : another describes the visit of Admiral d'Entrecasteaux : another the revolution of Tonga, and the famous battle that was there fought, &c. The song which is given in page 191, belongs to this class of musical composition. Some of these songs have neither regular measure nor rhyme, but others have both.

Oóbe ; this kind of singing is always accompanied with the *fángo-fángo*, (or nose-flute :) the subjects of the song are much the same

as those last described, but the style of music is different, being more monotonous and grave. It is now very seldom sung.

Tow álo, is never accompanied with instrumental music; they are mostly short songs, sung in canoes when paddling, the strokes of the paddle being coincident with the cadence of the tune. They are very frequently sung on leaving Vavaoo, whilst paddling out of the inlet. It may not be unacceptable to give the following as an example: it is a very usual one, and expresses regret at leaving Vavaoo and its beautiful prospects, famous for the manufacture of superior *toogi hea*, (gnatoo stained with the *hea*,) to go to the islands of Tofooa and Kao, noted for making coarse mats.

Oiáooé! goóa mów téoo felów,
Ca toógoo Móoonga-láfa, béa mo Talów!
Goóa te hóli ger nófo; cohái ténne áloo?
Cá toógoo Vaváoo, móe mótoo lálo,
Lícoo óne, móe Váoo-áca,
Moë Hálla-vy' gi Máccapápa,
Máttalóco, mo fánga myíle,
A'na a Toótaw-i, béa Mofoóe,—
Iky' téoo toó gi he hífoánga,
Jío hífo gi he felów tafánga.
Toógoo he toogi-héa a Háfooloohów
Ger vála he gnáfi-gnáfi a Tofóa mo Káo.

Alas! we are entering upon our voyage
By leaving Móoonga-láfa and Talow!
Anxious am I to stay; who can wish to go?
Departing from Vavaoo and her neighbouring isles,
And Licoo-óne, and Váoo-áca,
The road of springs near Maccapápa.
Mattaloco and the myrtle plain,
The cave of Tootaw-i, the beach of Mofooë,—
No longer can I stand upon high places,*
And look downwards on the fleet of small canoes.—
We must leave the crimson *gnatoo* of Hafoóloohów
To wear the coarse mats of Tofoóa and Káö!

* This alludes to the Hapai islands being for the most part flat; and although Tofoóa and Káo are both high islands, yet they have not such steep descents as are common at Vavaoo.

The above is a translation as literal as the sense will allow of this song: it must not, however, be taken as a specimen of the best: it is given because it is the only one of this kind that Mr. Mariner is acquainted with.

Such are the names of their different kinds of songs, some of which are to be considered pieces of recitative, particularly those according to the *Nuha* mode: others again have a considerable variety of tone, and approach to the character of European music: such for example are some of those to which we shall directly give expression according to the European system of notation.* Those who are skilled in the composition of songs and music often retire for several days to the most romantic and retired spots of Vavaoo, to indulge their poetic genius, and then return to the *mooa* with several new compositions, which they introduce at the first opportunity. The man who is related (p. 409) to have cut off his own leg, was very expert in the composition of humorous pieces: but a man of the name of Tengé was famous for the higher order of composition: he was one of the lowest *mooas* belonging to Hala A'pi A'pi: but he was much esteemed for his abilities. He was principal instructor of one of the classes (or bands) of singers.

With regard to the following seven specimens of musical composition, it must be noticed, that the first six belong to the kind of dance called *oola*, and the last to that called *me'ë too buggi*. In respect of the *oola* it must be farther noticed, that it has two species of music, the one called *hiva*, and the other *langi*; the *hiva* approaches in its nature to recitative, is given without dancing, and serves as an introduction or overture to the *langi*, which is accompanied with dancing, and commences the moment the *hiva* has ceased.—The *hiva*, however, is repeated several times *ad libitum*; but when the *langi* is about to commence, and the *hiva* to cease, the latter is generally ended with a sort of flourish difficult to describe, but in a louder tone of voice, and very abruptly, as if significant of a sudden rush or assault. The first specimen of the *hiva* here given admits of being thus ended, the other does not. The *langi* may also be repeated *ad libitum*, and may even be changed from one specimen into another. Thus much for the *oola*. The last specimen belongs to the dance called *Me'ë too buggi*, which has no

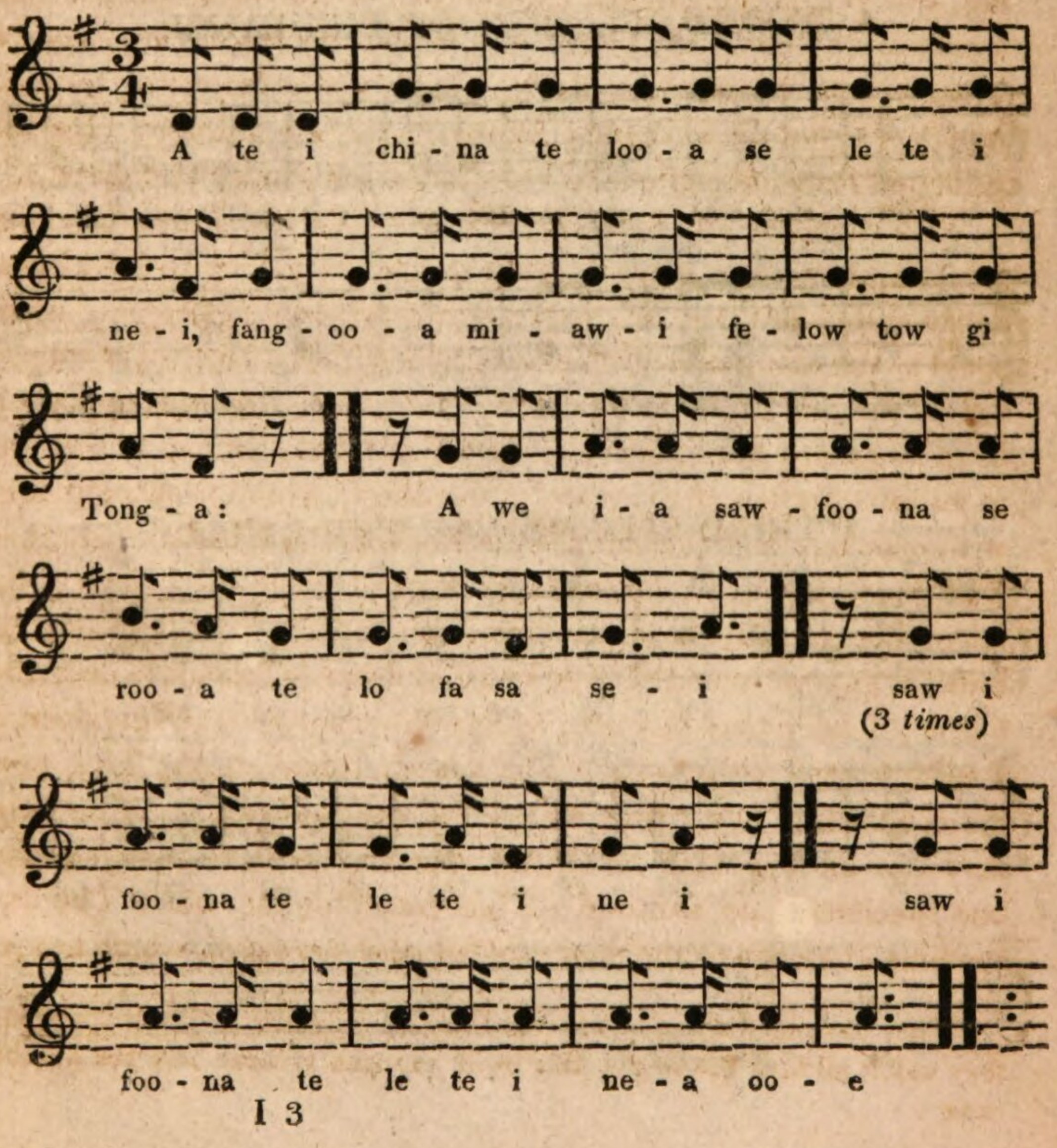
* They have no distinction of term between recitative and actual singing, they call it all *hiva* (to sing;) this word happens to mean also the number *nine*.

hiva to introduce it, but commences at once with dancing; it may also be repeated *ad libitum:* what is here given is, however, only *part* of a specimen of the *meë too buggi.* The words of all these songs are in the Hamoa language, and are not understood, except the last, which appears to be a mixture of Hamoa and Tonga: where there are no words, they are forgotten.

The little piece quoted as a Tonga song in the Quarterly Review, No. XXXIII. p. 34, we can make no sense of, it is perhaps Hamoa, or more probably Nuha language.

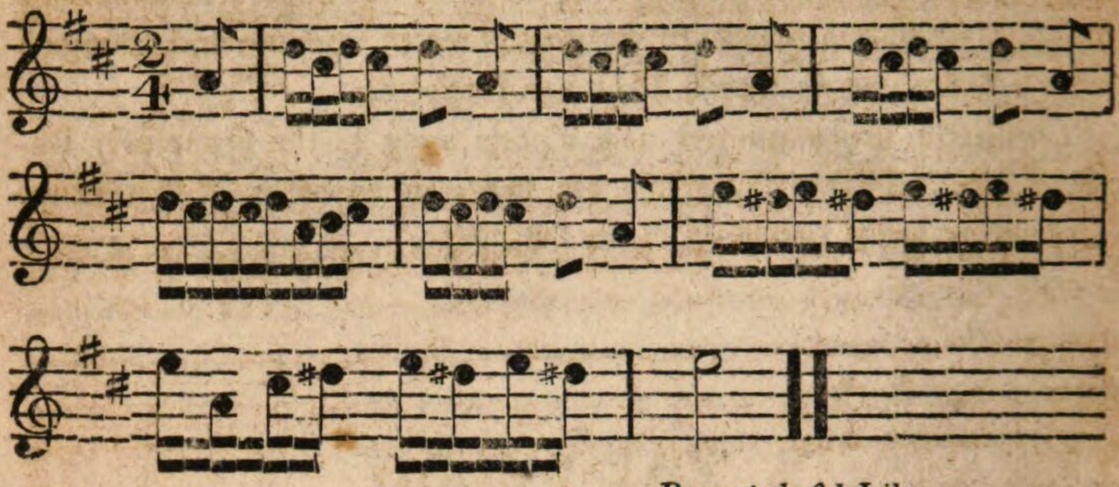
THE OOLA.

HIVA, OR INTRODUCTORY RECITATIVE TO THE *LANGI.*



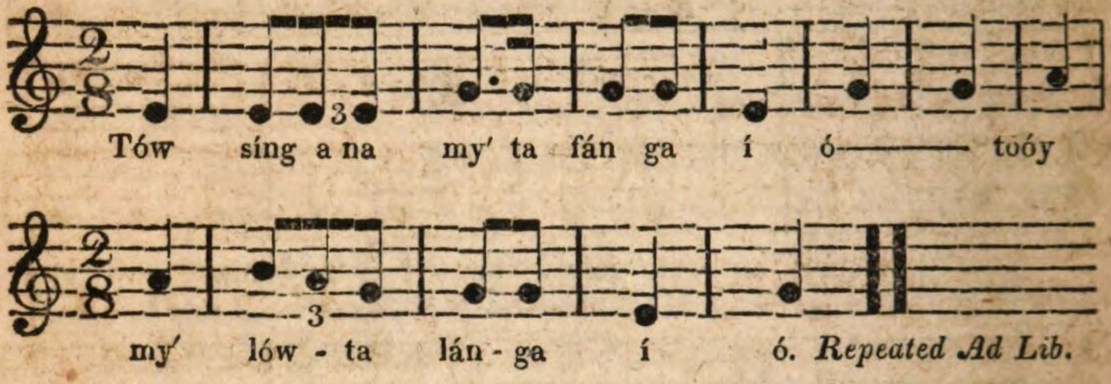
A SPECIMEN OF THE LANGI.

Every time the Langi is repeated, the time is to be quickened, till at length it becomes exceedingly animated.

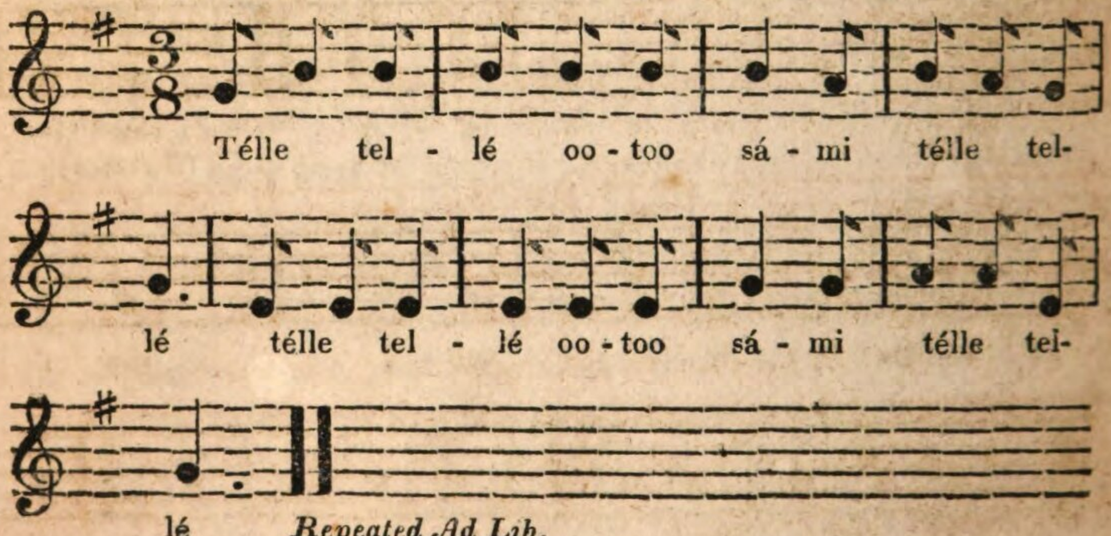


Repeated Ad Lib.

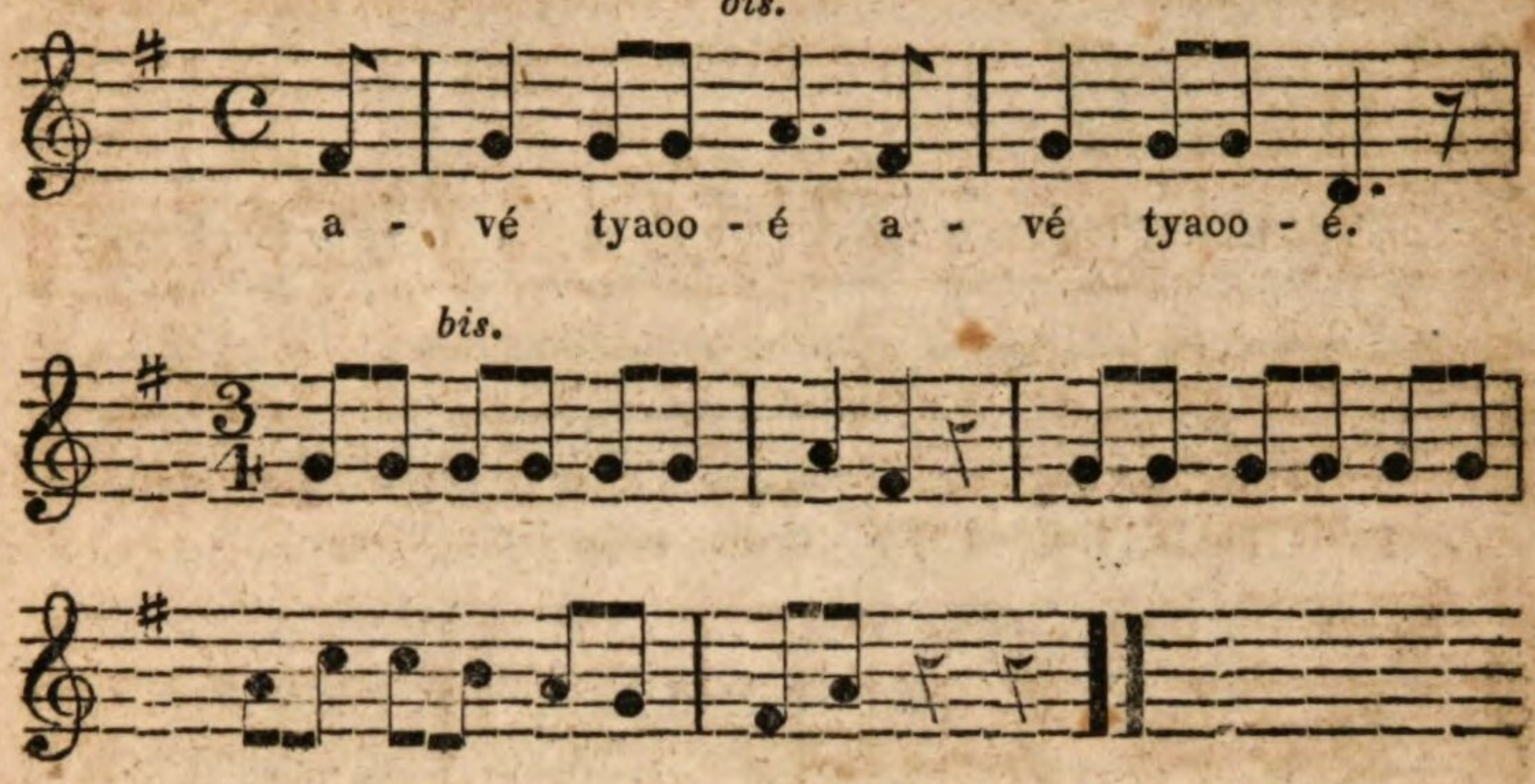
A SECOND SPECIMEN OF THE LANGI.



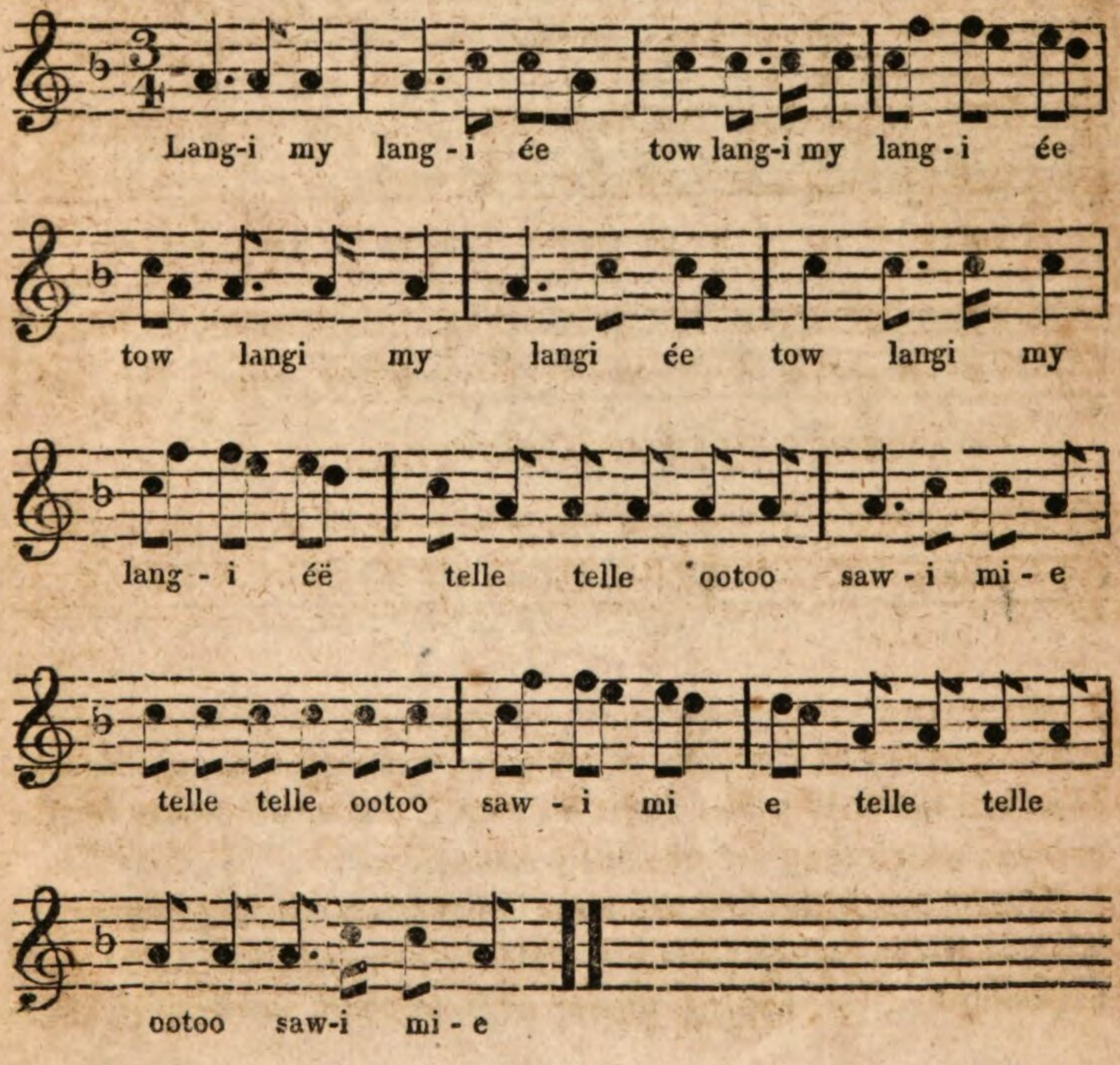
A THIRD SPECIMEN OF THE LANGI.



A FOURTH SPECIMEN OF THE LANGI.

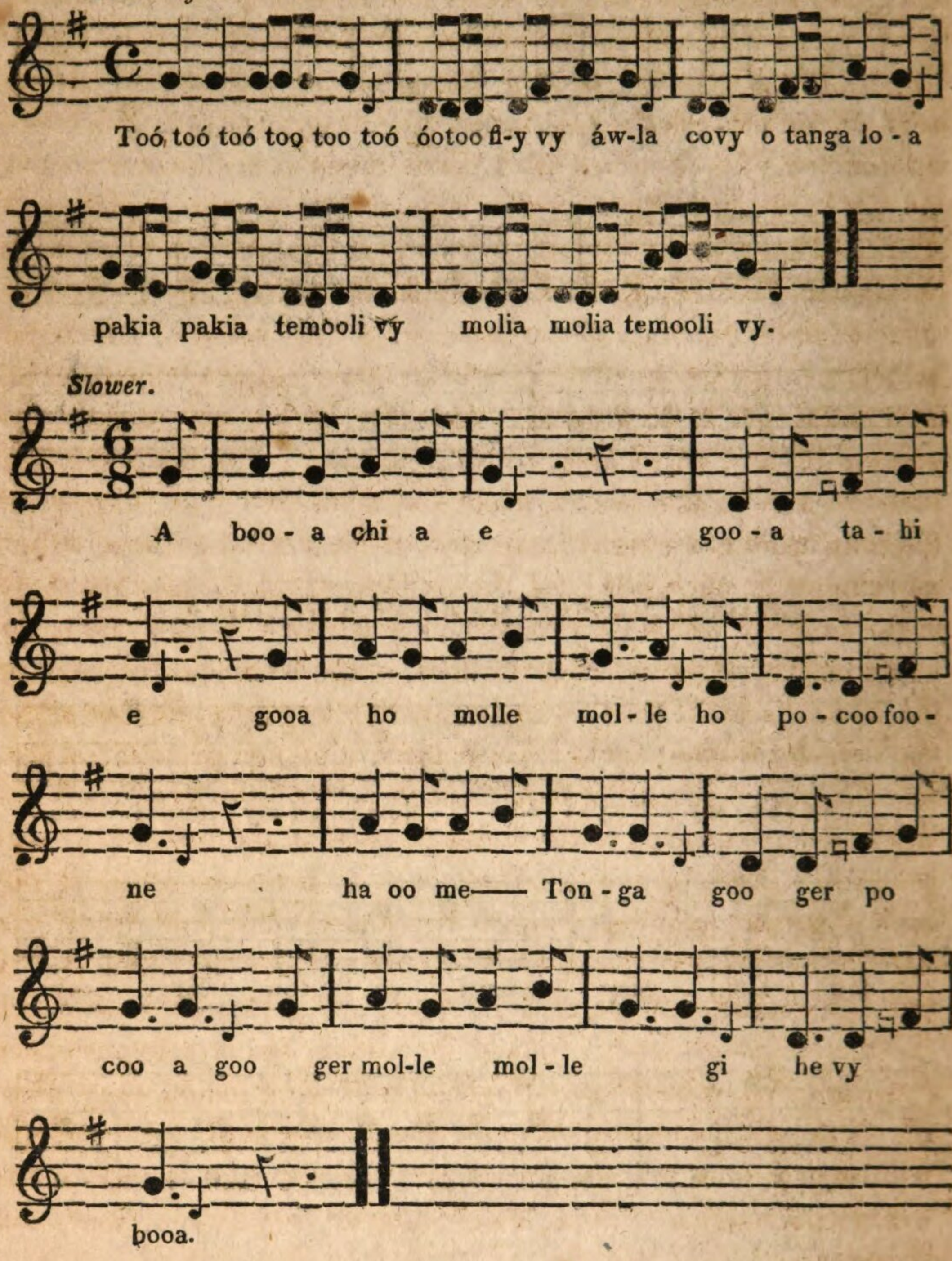


ANOTHER SPECIMEN OF THE HIVA.



A SPECIMEN OF THE *MÉË TOO BUGGI.*

Rather fast.



The games and familiar pastimes in use among them are numerous, and we shall give a short account of each, according to the order in which they are generally esteemed.

Ḷiagí : this is the first and most important of all Tonga games : it is one which every chief and mataboole is expected to be well acquainted with ; and no others ever attempt to learn it. It is

played either by two persons, or four: for simplicity's sake, we will first suppose that two are playing: they sit opposite to each other, and make signs with the hands simultaneously: the one whose turn it is to count making one or other of three signs, i. e. by a sudden jerk of his arm, pressening either his open hand, his closed hand, or the extended index finger, (the others and the thumb being clinched,) his opponent at the same moment also makes a sign, and if it happens to be the same, it becomes his turn to play, and the first gains nothing; but if he succeeds in making one or other of these three signs, without his opponent making the same, five different times running, he throws down a little stick, of which he holds five in his left hand: it is now the other's turn to play, and he must endeavour to do the same; and whichever in this manner disposes of his five sticks first, wins the game: but if his antagonist imitates him before he can make five signs, we will suppose at the fourth, he has a right to demand what were the three other movements on each side; and if his opponent cannot mention them in the order in which they happened, and give a feigned reason for every individual motion on both sides, in the technical language of the game, according to a certain invariable system laid down, he may begin his count again: giving these supposed or artificial reasons for each move is the most difficult part of the game, because it will vary according to the order of each of the moves that preceded it. When four play, they sit as in our game of whist, but each is the antagonist of the one opposite to him; and when one has got out his five sticks, he assists his partner by taking one or two of his sticks, and continuing to play. The rapidity with which these motions are made is almost incredible, and no inexperienced eye can catch one of them: the eagerness with which they play, the enthusiasm which they work themselves into, the readiness with which those that are clever give the requisite explanation to every combination of signs, always appear very extraordinary to a stranger.

Fanna Kalai: for a description of this sport, see page 160.

Fanna Gooma, or rat-shooting: for a description of this sport, see page 177.

Jia Loobe, catching pigeons with a net. This is not a very usual sport at present, though formerly it used to be. The net used for the purpose is small, with a narrow opening, affixed to the end of a rod of about twelve feet in length: the sportsman who holds it

is concealed in a small cabin about five feet high, nearly in form of a bee-hive, in which there is a perpendicular slit dividing it quite in half, by which he can move his rod completely from side to side. There are eight or nine of these cabins, in each of which perhaps there is a sportsman with his net: the only mode of entrance is by separating the two halves of the cabin from each other. These receptacles are usually situated round the upper part of a raised mount. On the outside of each there is a trained pigeon tied by the leg, and near at hand stands an attendant with another trained bird, tied in like manner to the end of a very long line, which is suffered to fly out to the whole extent of the string, the other end being held by the man: the pigeon thus describes a considerable circle in the air round the mount beneath: the flight of this bird, and the constant cooing of those below, attract a number of wild pigeons to the neighbourhood, when the man by checking the string calls in his pigeon, which immediately perches upon his finger: he then conceals himself with the other attendants, in a sort of alcove at the top of the mount. The wild pigeons now approaching the tame ones, are caught in the nets by the dexterous management of the sportsmen.

Alo, catching Bonito. This is performed by a line and hook affixed to a long bamboo, and is so placed that the line falls very near the stern of the canoe, and the hook just touches the surface of the water, upon which it skims along as the canoe proceeds with velocity. The hook is not barbed, and there is no bait attached to it. The moment the fish is hooked, the fisherman, by a dexterous turn of the rod, gives the line a sweep round, and the fish swings into his hand.

Toló, throwing up a heavy spear, with intent that it shall fall on, and stick into the top of a piece of soft wood fixed on the end of a post. There are generally six or eight players on each side, and whichever party in three throws sticks in most spears wins the game. The post is about five or six feet high, and the surface of the soft wood is about nine inches in diameter. The thrower may stand at what distance he pleases.

Fanífo, swimming in the surf. This bold and manly exercise has been well described by Cook, as seen by him at the Sandwich islands; but the natives of Tonga use no board.

Fungatoóa, wrestling; *Fetágі*, club-fighting; *Foóhoo*, boxing; *Toitaców*, a general boxing-match, have been already described

Láffo, or pitching beans upon a mat, with endeavours to strike off others that have been pitched there before.

Tow pápá, or throwing false spears at one another, to practise the eye in avoiding them.

They have a sport the name of which is forgotten ; but it consists in carrying a large stone under water ten feet deep, from one post to another, at the distance of seventy yards, the party who carries the stone running along the bottom : the difficulty is to pursue a straight course : a person may thus run much faster than another can swim.

Matooa : this game is somewhat similar to *liagi*, but there is no discussion about the moves : it is usually practised by the lower orders.

Hico, throwing up balls, five in number, discharging them from the left hand, catching them in the right, and transferring them to the left again, and so on in constant succession, keeping always four balls in the air at once. This is usually practised by women : they recite verses at the same time, each jaculation from the right to the left hand being coincident with the cadence of the verse : for every verse that she finishes without missing she counts one : sometimes seven or eight play alternately.

Hábo : this is a game similar to cup and ball, and is also practised by women only.

The natives very often amuse themselves with these games : when any dispute arises in their play, the women decide it by spinning a cocoa-nut, and the men by a wrestling-match : as to a serious quarrel from this source, Mr. Mariner never witnessed one during the whole time he was there. Conversation with people who have travelled is another great source of amusement to them : they are very fond of tales and anecdotes, and there are many individuals who are tolerably skilful in inventing these things, which are then mostly of a burlesque or humourous tendency, but always given as fables. The kind of conversation, which appears to afford them most pleasure is, concerning the manners and customs of the people of Papalangi, as being not only strange and wonderful but also true ! They employ themselves in conversation, not only at any time during the day, but also at night : if one wakes, and is not disposed to go to sleep again, he wakens his neighbour to have some talk :* by and by, perhaps, they are all roused, and join in

* Sometimes two or three, at other times thirty or forty, may be sleeping in the same house.

the conversation : it sometimes happens that the chief has ordered his cooks, in the evening, to bake a pig, or some fish, and bring it in hot in the middle of the night, with some yams : in this case the torches are again lighted, and they all get up to eat their share; after which they retire to their mats ; the torches are put out; some go to sleep, and others, perhaps, talk till day-light. The first appearance of day is the time of rising : they then get up, wrap their *gnatoos* round them, and go out to bathe either in the sea or in a pond ; or, if neither is at hand, they have water poured over them out of cocoa-nut shells : they are very particular in cleaning their mouths, and frequently rub their teeth either with cocoa-nut husk or charcoal : they dry themselves with a piece of *gnatoo*, wrap their dress loosely round them, return to their houses, and oil themselves all over, generally with cocoa-nut oil scented with the aroma of flowers ; great chiefs frequently use the same oil scented with sandal-wood. When bathing, they either wear an apron of *gnatoo*, or of the leaves of the *chi* tree. When they have bathed and oiled themselves, they put on their dress with all possible neatness : that of the men consists but of one piece of *gnatoo*, measuring about eight feet by five or six; this is folded round the body in a very neat manner : there are two or three modes, but the one which is considered the most elegant, and therefore the most usual among chiefs, is represented in the frontispiece : that part which circles round the waist is readily loosened, and brought over the head and shoulders, in case it should be necessary to go out at night. There is a band which goes round the body just above the hips, made also of *gnatoo*, but which is, for the most part concealed by the folds that go round the waist. There is some little difference in the way in which females adjust their *gnatoos*, but the chief distinction of their dress is a small mat,* which they wear round the middle, and is about a foot in breadth. Pregnant women, and old women, wear their dress in front so as to cover their breasts. Children are not encumbered with dress when at home till they are about two years old : when they go out, they have a piece of *gnatoo* wrapped round them.

Having bathed, oiled, and dressed themselves, the chiefs hold cava parties, at which women seldom attend, for as they are no

* It would be considered highly indecorous and contrary to the táboo for females to appear without this mat.

great cava drinkers, they generally form a circle of their own, and eat a meal; they take cava, however, at the same time, in a small quantity; whilst the men, on the contrary, take a large quantity of cava, and most of them very little food, as they generally eat a hearty meal about the middle of the day. The morning cava party usually lasts from two to five hours, according to the pleasure of the chiefs. After cava, the old men generally retire to their houses to sleep, or to amuse themselves with farther conversation. The younger ones follow the example or wishes of their superior chiefs, and make an excursion with them to some distant part of the island; and whilst an entertainment is preparing for them at the plantation of some friend or relation, they amuse themselves at some game, or, perhaps, in inspecting the building of a canoe, or a large house, or examining the state of the plantations; or in sailing about, if near the sea, or in fishing; or in practising dancing and singing. In these excursions the unmarried women generally accompany them. The married women, and those who choose to stay at the *mooa*, in the mean time employ themselves in one or other of the occupations suitable to their sex, or if their husbands make an excursion to another island, they usually take a trip with them. The very young girls are generally employed in the early part of the day in making wreaths of flowers, which they have been out to gather in the morning before sun rise, while the dew was yet on them; for, being plucked at that time, they remain longer fresh.

Sometimes they amuse themselves with walking near Licoo* where there are many romantic spots; at Vavaoo for instance they often visit the cave of Tootáwi and the beach of Mofooe, places celebrated in the song, page 447. Concerning the person after whom the cave is named, it may be interesting to give the following account, which Mr. Mariner often heard from the natives.

A considerable time before the revolution of Tonga, when Voona was governor of Vavaoo, there lived at the latter place a *mooa* whose name was Tootáwi. He was a man of a solitary and reflective disposition; to indulge his humour, he would often take with him provisions and retire to the northern or unfrequented part of

* Licoo is the name given to the back or unfrequented part of any island, which is generally bold and rocky, and not fitted for the entrance of canoes. Some parts of the Licoo at Vavaoo were particularly romantic.

the island near Licoo, and there saunter about among the rocks and caverns of the shore for two or three days together. He was so much in the habit of wandering over craggy and dangerous places, that it was said he could climb rocks, and ascend frightful steeps with a facility beyond the power of any other human being. On one occasion he was absent so long from the *mooa* that his friends were apprehensive some misfortune had befallen him; and they commenced a search, expecting to find his body lying at the foot of some precipice, down which in an evil hour he had fallen. No vestige of him, however, was to be seen; and after a long time spent in the fruitless endeavour to discover his remains, they imagined he must have been devoured by a shark whilst bathing, and with this reflection they returned dejected to their homes. A few months now elapsed, when one day some carpenters, whilst employed in cutting timber in the neighbourhood of Licoo, were surprised, and not a little startled, by the sudden appearance of the long lost solitary: he no sooner saw them than he fled, and they, a little recovered from their first astonishment, pursued; but it was in vain they followed him among the cliffs; he escaped by a path known and accessible only to himself. Many months passed away, and no more was seen or heard of Tootáwi: several persons endeavoured to discover his retreat: they called his name aloud among the rocks, but no answer was returned, excepting the echo of their own voice. His singular conduct formed every where the common topic of discourse, and the most ardent wish of the curious was to find out the place of his resort. Some young females went out early one morning to gather flowers while the dew was yet on them; they extended their walk along Licoo, and strayed into wild and unfrequented places. Whilst they were admiring the sublimity of the surrounding scenery, their attention was suddenly arrested by the appearance of smoke arising from among the neighbouring cliffs, and they resolved if possible to ascertain the cause of so unexpected a circumstance. Animated by the hope of discovering what had been long sought for, they ascended with much difficulty a steep and craggy place, and looking down on the opposite side they beheld in a small cave the figure of Tootáwi, near a fire, preparing yams. Fear held them mute; not daring to interrupt him, and apprehensive of exciting his attention, they drew back, and descended the way they came. They ran speedily to a plantation at some distance, and announced to all they met that

they had found out the abode of the recluse. A few of his friends immediately set out to visit him, and by the directions of the young women they approached the cave, at the entrance of which was Tootáwi sitting on the ground in a thoughtful posture. He did not observe them till they were too near to allow of flight. He appeared displeased at the intrusion, and earnestly begged them to leave him: there was nothing on earth that he wanted, and all their arguments were thrown away in persuading him to return to society. Finding their endeavours fruitless, they yielded to his wishes, and left him. From that time many people went on different occasions, led chiefly by curiosity, to visit his cave, but it was very seldom they found him there; whether he had any other place of retreat nobody ever knew. He lived principally upon yams and the juice of the cocoa-nut; and the chief furniture of his cave was a mat to sleep on. When Voona, the governor heard that his retreat was discovered, and that many went to visit the place, he issued orders, on the occasion of a *fono* or general assembly of the people, that no one should molest him, and accordingly every respect was paid to the injunction.

Some time after this, the battle of Tonga having been fought, Finow invaded and conquered Vavaoo, upon which Voona fled to Hamoa. No sooner had the king established his authority in the island than he took a guide to conduct him to the cave of Tootáwi, of whose extraordinary character he had heard, and whom he had a most lively desire to see. He found him, and was received as any indifferent person. Finow spoke kindly to him; inquired if there was any thing that could render his situation more comfortable, and offered whatever could be thought of to induce him to return to the habitations of men; but Tootáwi seemed equally indifferent to all; he wished for nothing but solitude. Canoes, houses, and plantations were to him matters of no value whatsoever; conversation had no charms for him, and the luxuries of life were insipid things. When Finow requested him to select a wife from among his numerous female attendants, he replied that it was of all things that which was most remote from his wishes. At length the king gave him an unlimited choice among the whole extent of his possessions, and in the most earnest manner entreated him to accept of something. Being thus strongly pressed, the moderate Tootáwi chose a wearing-mat of the kind called *giĕ*

fow,* and this was the only article that the eloquence and kindness of Finow could persuade him to accept of. The king left him with sentiments of admiration, and shortly after confirmed the orders that had been formerly given to prevent any body molesting him.

Thus lived Tootáwi for some three or four years afterwards; but one day he was found lying on the ground, stretched out dead within his cave.

But to return to our subject; about mid-day it is usual to have another meal, when the chiefs receive a number of presents, of different kinds of provisions, from their dependents or friends, which the matabooles share out. In the afternoon some again join in conversation, others go out shooting rats, &c. In the evening they have dancing and singing, which is often continued till very late at night, on which occasion they burn torches, each being held by a man, who, after a time, is relieved by another. These dances are generally kept up for about four hours after dark.—When no dances are proposed, they retire to rest at sun-set, after bathing and oiling themselves, and even on these occasions the houses are lighted up with torches, during two, three, or four hours after dark: these torches are held by female domestics. It cannot be strictly said that they have any fixed times for meals, though it generally happens to be in the morning, about noon, and again in the evening; but it depends greatly upon how the chiefs are occupied, or what presents have been made to them: it frequently occurs that several presents come at the same time from different quarters; then they have a feast: but whatever they have, whether much or little, it is always shared out to all present, each having a portion according to his rank: strangers and females generally obtain somewhat more than is due to their rank. Those who get more than they want never fail to supply others who have not enough: selfishness is a very rare quality among them: if a man has a piece of yam, though it be not enough for a meal, he will readily give half away to any one who may want it; and if any body else comes afterwards in like need, with the greatest good nature he will give half the remainder; scarcely saving himself any, though he may be very hungry.

If during the day, a chief, mataboole, or mooa, but particularly a chief, finds himself fatigued with walking, or any other exercise,

* A certain kind of wearing-mat used chiefly in canoes, as it is not liable to be injured by sea water. See page 426.

he lies down, and some of his attendants come and perform one of the three following operations upon him, viz. *toogi-toogi*, *mili*, or *fota*, i. e. being gently beaten upon, or having the skin rubbed, or having it compressed: these several operations are generally performed about the feet and legs; the first by constant and gentle beating with the fist; the second by rubbing with the palm of the hand; and the last by compressing or grasping the integuments with the fingers and thumb. They all serve to relieve pain, general lassitude, and fatigue; they are mostly performed by the wives or female domestics of the party; and it is certain that they give very great ease, producing a soothing effect upon the system, and lulling to sleep. Headach is found to be greatly relieved by compressing the skin of the forehead and the scalp in general.—Sometimes, when a man is much fatigued, he will lie on the ground whilst three or four little children trample upon him all over; and the relief given by this operation is very great.

Such is the history of the politics, religion, and knowlege,—and the manners, customs, and habits of the people of the Tonga Islands.

FINIS.

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BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Mariner, William

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